

THE
MISSIONARY HERALD.

VOL. XVIII.

NOVEMBER, 1822.

No. 11.

DOMESTIC INTELLIGENCE.

ANNIVERSARY OF THE A. B. C. F. M.

THE thirteenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Philosophical Chamber of Yale College, Sept. 12th, and 13th, 1822.—Present,

The Hon. JOHN TREADWELL, LL. D.
Rev. JOSEPH LYMAN, D. D.
Hon. STEPHEN VAN RENSSELAER, LL. D.
Hon. JOHN HOOKER,
Hon. JOHN C. SMITH,
Rev. JEDIDIAH MORSE, D. D.
Rev. CALVIN CHAPIN, D. D.
Rev. ALEXANDER PROUDFIT, D. D.
Rev. SAMUEL MILLER, D. D.
Rev. ZEPHANIAH S. MOORE, D. D.
Rev. JAMES RICHARDS, D. D.
Rev. JEREMIAH DAY, D. D. LL. D.
Rev. HENRY DAVIS, D. D.
Rev. JOSHUA BATES, D. D.
JEREMIAH EVARTS, Esq.
Rev. WARREN FAY.

The Rev. PETER STARR, of Warren, Con. and Mr. ANSON G. PHELPS, of the city of New York, took seats as honorary members.

The session was opened with prayer by the Vice-President; and, on the second day, by the Rev. Dr. Morse.

The Hon. John Hooker, Hon. John C. Smith, and Gen. Van Rensselaer were appointed a committee to examine the Treasurer's accounts, and report to the Board.

A council having been convened for the purpose of ordaining Messrs. Richards and Bishop, with a view to their being sent as missionaries to the Sandwich Islands, and Mr. Goodell as a missionary to Palestine; and the council having approved the candidates, and being ready to proceed to the services of the ordination; the Board adjourned, at 10 o'clock, A. M. of the 12th, so that the members might be present on the solemn occasion. The Rev. Dr. Miller, of Princeton, N. J. preached from Isa. lxi, 4; the Rev. Dr. Flint, of Hartford, Con. delivered the charge; and the Rev. Mr. Hawes, of Hartford, presented the right hand of fellowship. The introduc-

tory prayer was offered by the Rev. Mr. Lewis of Greenwich, Con. the consecrating prayer by the Rev. Dr. Lyman, of Hatfield, Mass. and the concluding prayer by the Rev. Mr. M'Ewen, of New London, Con. After the ordination, a large concourse of the professed followers of Christ, united in the celebration of the Lord's Supper.

At 7 o'clock, P. M. of the same day, the Board attended public worship, when the annual sermon was delivered, in the presence of a numerous and highly respectable audience, by the Rev. Dr. Proudfit, of Salem, N. Y. from Malachi i, 11. The Rev. Dr. Morse offered the prayers.

The Rev. Drs. Morse, Chapin, and Lyman, were appointed a committee to present the thanks of the Board to the Rev. Dr. Miller for his sermon, to the Rev. Dr. Flint for his charge, and to the Rev. Mr. Hawes for his right hand of fellowship, and to request a copy of each for publication.

The same Committee were directed to present the thanks of the Board to the Rev. Dr. Proudfit for his sermon, and to request a copy for publication.

The Prudential Committee presented their Report, which was ordered to be printed.

The Committee appointed by the Board to examine the accounts of the Treasurer, and the expenditures of the past year, having attended that service, report: That from the Treasurer's accounts, it appears that there were paid out, during that period, for the several missionary stations, as follows; viz. the stations at and near

Bombay,	- - -	\$6,380 95
In Ceylon,	- - -	9,883 96
The Palestine Mission,	-	2,090 20
The Mission among the Cherokees,	- - -	8,967 33
That among the Choctaws,		11,940 86
The Mission among the Cherokees of the Arkansaw,		7,016 26
Carried forward,		\$46,279 56

* For a more particular statement of these expenditures, see the Pecuniary Accounts of the Board in a subsequent part of this number.

Brought forward,	\$46,279 56
The Mission at the Sandwich Islands, - - -	1,071 00
The Foreign Mission School at Cornwall, - - -	2,638 09
Cash transmitted to Marietta for the Choctaw and Arkansas Missions, - - -	1,042 65
For more general purposes and objects, which could not be properly classed under the foregoing heads, - - -	9,292 59
	<hr/>
	\$60,323 89
The receipts, during the year, have been as follows: by donations, - - -	\$59,438 48
Interest of money, &c. - - -	1,799 39
	<hr/>
	\$61,237 87

The committee have examined the charges at the several stations, and are fully satisfied, that the monies intrusted by the benevolence of the Christian public to this Board, have, under the direction of the Prudential Committee, been faithfully and economically expended.

The committee have particularly attended to the items contained in the last of the above mentioned charges. The great variety of these items, which respect the general operations of the Board, and relate to all their concerns at home, and generally to their missionary stations abroad, are such, that the committee cannot be particular in their report, on this part of the subject referred to them. But they do report, that, after carefully attending to the several charges, which constitute the said sum of \$9,292,59, they find none that could have been dispensed with.

Per order, JOHN HOOKER, Chairman.

The Rev. SAMUEL AUSTIN, D. D. of Newport, R. I. and the Hon. JONAS PLATT, of Whitesboro, N. Y. were unanimously, by ballot, elected members of the Board.

The Board then made choice of the following officers, for the ensuing year.—

The Hon. JOHN TREADWELL, LL. D.	<i>Pres.</i>
The Rev. JOSEPH LYMAN, D. D.	<i>Vice Pres.</i>
The Hon. WILLIAM REED, -	
The Rev. LEONARD WOODS, D.D.	
JEREMIAH EVARTS, Esq.	} <i>Pru. Com.</i>
SAMUEL HUBBARD, Esq. and	
The Rev. WARREN FAY,	
JEREMIAH EVARTS, Esq.	
The Rev. CALVIN CHAPIN, D. D.	<i>Corres. Sec.</i>
HENRY HILL, Esq.	<i>Rec. Sec.</i>
CHESTER ADAMS, Esq.	<i>Treasurer; and Auditor.</i>

Resolved,

That Samuel H. Walley, Esq. Henry Gray, Esq. the Rev. Sereno E. Dwight, William Ropes, Esq. and Thomas Vose, Esq. be a committee to report to this Board,

at their next annual meeting, what they would deem a suitable compensation to the Corresponding Secretary, as Editor of the *Missionary Herald*, to be paid from the profits of that work; so that this compensation, with what he receives for his other services, shall be no more than a fair remuneration for his whole time and labors.

Resolved,

That the thanks of the Board be presented to the President and Fellows of Yale College for the use of the Philosophical chamber, the present session.

Resolved,

That the Rev. Mr. Merwin be requested to present the thanks of the Board to his society for the use of their meeting-house in the public religious exercises of this session; and, also, to the choir of singers for their assistance on the same occasion.

Resolved,

That the Rev. Mr. Taylor be requested to present the thanks of the Board to his society for the use of their meeting-house in the public religious exercises of this session; and, also, to the choir of singers for their assistance on the same occasion.

Resolved,

That the thanks of the Board be presented to those families and individuals in New Haven, whose kindness and hospitality have been experienced by the members, during the present session.

Resolved,

That the next annual meeting be held in the city of Boston, on the third Wednesday of September, 1823, and that the Prudential Committee be requested to make the arrangements requisite for that meeting.

The Rev. Dr. Moore being, by previous appointment, the preacher at the next annual meeting, the Rev. President Day was chosen to preach in case of his failure.

The Prudential Committee were authorized to provide for preaching at the next annual meeting, in case both of the preachers already appointed shall be providentially prevented from attending.

Resolved,

That the thanks of the Board be presented to all societies, churches, and individuals, who have contributed to its Treasury, during the past year; and by whose increasing liberality, the Prudential Committee have been enabled to carry forward the designs of the Board with augmented confidence.

Resolved,

That it be the duty of the Prudential Committee to compile and publish a Report, including their Report for the last year; a statement of the Treasurer's accounts; such a detail of donations as may be deemed useful; extracts from the min-

utes of the present session; and such other documents as they shall judge expedient.

The session was closed with prayer by the Rev. Dr. Miller.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

Another year has passed, and brought its cares and responsibilities, its perils and changes; but in no respect is the revolution of time so worthy of attention, as with reference to the progress of the Gospel. The anniversaries of Missionary Institutions, as they bring under review a most interesting chapter in the history of Providence, are hailed with strong and peculiar emotions by the friends of the Redeemer.

But such is our frail condition, that even the sacred solemnities of these joyful occasions are invaded by the recollections of friends and associates removed by death; and the voice of congratulation and encouragement is interrupted by the sighs of mourning, and the whispers of condolence.

Soon after the last annual meeting of the Board, two of its members were summoned away from their earthly labors and sufferings; and more recently a third has followed them.

The venerable PRESIDENT OF THE AMERICAN BIBLE SOCIETY, after a life of distinguished usefulness, protracted to more than fourscore years, has been released from the infirmities of this mortal state, and raised, we humbly trust, to the employments of a higher sphere, and the society of the blessed. In the former part of his life, he served his country in the discharge of various offices of high honor and responsibility; but his last years were crowned with peculiar glory, as they were zealously devoted to the circulation of the Scriptures, and the promotion of religion. He felt a lively interest in all the benevolent exertions of the present day; but his remaining strength was especially directed to the Bible cause. To this he gave his property with a munificent hand; to this he also gave his time, his counsels, his influence and his prayers.

Though he was not able generally to attend the annual meeting of the Board; yet on one occasion he was present, in this very room, and took a leading part in the deliberations of the meeting. It will long be remembered, how much his heart was alive to the wants and the miseries of Pagans, and how earnestly he desired the universal promulgation of the Gospel. At different times he imparted liberally of his property to our Treasury, and, in his last will, while remembering many objects of great public utility, he did not forget the

claims of the heathen. Among the provisions of that instrument, *five hundred dollars* are bequeathed to the use of the Foreign Mission School at Cornwall; and a tract of new land in Pennsylvania is devised to aid the general objects of the Board. After the death of his daughter, *five thousand dollars* are to be paid toward the same general objects. May the directors of all the public charities, which this eminent man wished to promote by the testamentary disposal of his property, have wisdom and fidelity to apply his benefactions in such a manner, that his amplest expectations of good shall be more than realized; and may all, whom Providence has favored with wealth, habitually show during life, and in the only act which can prescribe the use of their property after death, that they acknowledge God as the only rightful Proprietor of all that they possess, and hold themselves strictly accountable as his stewards.

The late Mr. THOMPSON and Col. LINCKLAEN were pillars of the churches to which they respectively belonged, and ornaments of Christian society. In the midst of great activity, and enterprise, and success in temporal pursuits, they delighted to magnify the grace of God, and did homage to the efficacy of evangelical religion. Not long after the meridian of their lives, while all their powers were in full vigor and their usefulness was increasing, disease was commissioned to assail them, and to bring them gradually down to the grave. Obvious is the lesson, which these inroads upon our number are designed to teach us; and powerful the admonition to be diligent and faithful in every labor of love, to which Divine Providence may kindly direct our feeble agency.

MISSION AT BOMBAY.

We shall abridge the Report for the Herald, as much as possible, consistently with giving to the public those particulars, which are important in the estimation of all, who wish to have in their possession a brief history of the several missions.

After mentioning the return of Mr. Bardwell, the Report expresses the following opinion respecting his case and prospects.

THE Committee are happy to say, that after having freely conferred with Mr. Bardwell on the interests of the mission, the encouragement to increased efforts in its support, and the exigency which required his own removal, they cordially sympathize with him in the severe affliction, which compelled him to relinquish a field, on

which his heart was, and still is, so intently fixed. Were there any probability, that his constitution could bear the continued heat of a tropical climate, he would esteem it a great privilege again to unite in the labors of those brethren, with whom, during an absence of six years from America, he had been so intimately associated. The effect of the late warm season upon his health confirms previous apprehensions; and makes it more and more certain, that residence in a temperate climate is necessary to his usefulness, if not to the preservation of his life.

The particulars of Mr. Newell's death are then given, and the following character is subjoined.

Mr. Newell was one of the four young men, who first offered their services, as missionaries from our country to any remote part of the heathen world. Immediately after the institution of this Board, he was taken under its patronage; and, having finished his course of theological studies at Andover, and attended medical lectures in Philadelphia, he sailed with the first missionaries for India in February 1812. During the embarrassments at Calcutta, and the severe personal affliction, occasioned by the removal of his beloved wife, and his subsequent pilgrimage till he found a field of labor at Bombay, his attachment to the missionary cause remained firm, and his confidence in God unshaken. As a missionary, Mr. Newell was distinguished by great tenderness of feeling, uncommon modesty, and a low estimate of his own attainments. The woeful condition of the heathen oppressed him much; and a view of the magnitude and responsibility of the work, in which he was employed, weighed heavily upon him. Though generally enjoying comfortable health, he had many presentiments, as his letters testify, that he should continue but a little while in his allotted station. But whatever might be the divine will concerning himself, and the termination of his labors, he earnestly desired the perpetuity of the mission, the triumphs of divine truth, the exaltation of his Redeemer. The journal of Mr. Nichols records, under the date of May 19th, that Mr. Newell, then on a visit to Tan-nah, had conversed much on the interests of the mission, and on different methods of doing good to the natives. On the 30th of the same month, the message for his release arrived; his spirit took its flight; and his mortal remains were followed to the house appointed for all the living. Though not permitted to see with his mortal eyes the seed of the word springing up and bringing forth fruit, he had for years

enjoyed the privilege of sowing it, in a soil long desolate and barren, unvisited by showers from heaven, and uncheered by beams from the Sun of Righteousness, yet capable of fertility, and destined, at some future day, to yield an abundant harvest; so that he who has sown under many discouragements, and they who shall reap the long expected crop, will rejoice together. And however the subject may now be regarded by a thoughtless world, or by Christians half aroused from the lethargy of ages, the time will come, when the names of those, who have even attempted a new mission to a land of idolaters, or have put forth their hands to a new translation of the Bible, will be transmitted to future ages with most affectionate veneration. They seek not honor from men; nor is it proper that they should. Still we may advert to the estimation, in which beneficent labors will be held, when the true value of the Gospel shall be generally apprehended, and the interests of the soul adequately consulted.

Mr. Garrett joined the mission in May, and immediately began to superintend the printing business.

Under the head of *preaching the Gospel*, no change of importance had taken place. The missionaries availed themselves of all the means in their power to make known to the heathen the great truths of the Christian religion. Mr. Hall had greater facilities and more encouragements for preaching, than either of his brethren; but he seriously needed a mission chapel, as a place of stated public worship, at Bombay.

In the department of *translations*, the remaining parts of the New Testament, and some parts of the Old, are ready for the press, and the whole Bible can be printed, as fast as the means shall be afforded. Books are now distributed in all the tours for preaching and visiting schools. The mission press is employed by the Society for Promoting Christian Knowledge, and may probably be employed by the Bombay School Book Society.

The design of educating heathen children is prosecuted with good success; though, in consequence of a deficiency of funds, ten schools had been suspended. Fifteen are still continued, the whole number having been twenty-five. On the subject of ten schools being suspended, the Committee say:

It is possible, however, that one important benefit may result from this occurrence, apparently so disastrous. Many well-wishers of the cause, who have been

too much inclined to presume, that the means for carrying it on will be furnished as a matter of course, may here be admonished, that benevolent exertions cannot safely be suspended; that he, who begins to contribute for the promulgation of the Gospel, must expect to persevere; and that an inconstant and precarious supply of present wants necessarily puts in jeopardy the benefit to be derived from past labors.

Jewish schoolmasters are found to be preferable to Hindoos. Beside other advantages, Jewish children are more willing to attend, when the schools are taught by Jews. In regard to the domestic education of Hindoo youths, the following statement is made in the Report.

To accomplish an object so important, as the regular and thorough education of Hindoo youths of both sexes, the missionaries have always been desirous of obtaining boys and girls to live in their families. The difficulties which they experience, in regard to this subject, have been stated in preceding Reports. The prospect has become somewhat more favorable. All the missionaries now have children in their families, enjoying the benefits of Christian instruction and pious example. Mrs. Hall has a boarding school of 10 or 12 pupils, whose parents or guardians support them, and thus aid in supporting the mission. Mrs. Graves has four children in her family, two of them born of Catholic parents, and all committed entirely to her management. Mrs. Nichols has taken four children in the same manner; one a poor Mahratta girl; the others, children of Hindoo women by Europeans. An infant foundling, whom Mr. and Mrs. Graves had adopted, and who had been baptized by the name of CAROLINE SMELT, died a few months afterwards of the epidemic.

The account of the Bombay mission closes in the following manner.

In closing their account of this mission the Committee would remark, that though the prejudices of the natives are stubborn and inveterate, and though we do not discover that inquiry concerning the nature of religion, and that concern for the soul, which are desired; yet there are many things, which demand our unfeigned thanks. We should not fail gratefully to acknowledge the preservation of the mission amid all its changes and bereavements; the favor, which it has obtained, with intelligent men in India; the schools, which have been commenced and supported under its superintendence; the establishment of a

mission-press; the translation of the Scriptures; the printing and distribution of different parts of the New Testament; and the preaching of the Gospel to many thousands, who would otherwise never have heard it, to some of whom it may yet become the power of God and the wisdom of God.

The history of missions proves, that we should not be discouraged by unfavorable appearances, even though continued for many years; that the slow progress of divine truth, at its first introduction among a heathen people, is no certain indication, that it will not advance with astonishing rapidity; and that our plain duty is to persevere, knowing that, in due season, *we shall reap if we faint not.*

The Committee would affectionately ask, have not we, have not the friends of missions in this country, been unhappily wanting in faith, with respect to the success of this mission? Have we not too slightly regarded the spiritual miseries of these pagans? or unconsciously yielded to a sort of religious fatalism, and considered their condition, however deplorable, as fixed and not to be changed by human effort? Have we prayed for them, and for their religious teachers, with all that earnestness and importunity, which their case demands, and which love to the souls of men would prompt? If our consciences give not a satisfactory answer to these inquiries, what remains but to gird ourselves anew for the spiritual conflict; to feel a deep solicitude for these perishing millions; and to plead with faith for the influences of the Holy Spirit to accompany the labors of our distant brethren. Let it not be said of our ministers and churches, that, though they could fit out and support a mission, they could not hold up the hands of their representatives, the servants of God among the heathen, by effectual and prevailing prayer;—that though they obeyed the command of Christ, by going into these distant regions and proclaiming, by their messengers, the glad tidings of salvation, they have not believed and pleaded the promise of Christ, that He will be with his disciples, employed on these errands of mercy, to the end of the world.

EXTRACTS FROM THE JOURNAL OF MR. NICHOLS, KEPT AT TANNAH, NEAR BOMBAY.

State of the village of Chand-nee.

Nov. 4, 1820. Had an interesting call from two men belonging to Chand-nee. The object of their visit was to obtain religious books. One of them is a lapsed Catholic; the other is in doubt what to

do, as he has suffered much on account of his adherence to Christianity. All his father's house, except himself, have embraced the Hindoo system. So artful were the leaders in the revolt from the Romish church, that while feeling and passion were high, they procured assent to a written engagement, from all who renounced the Catholic religion, that they would reciprocate no offices of kindness, charity, or neighborhood, with those who remained stedfast; that they would not speak to them, or lend them fire, or give them employment in their boats. I had a long conversation with these men. They received some books, and went away promising to examine the subject of returning to the Christian religion.

Nov. 22. Brother Hall has just left us to return to Bombay. He has been with us two days. He and myself have spent much time in the village of Chand-nee, and have conversed with very many of the lapsed Catholics. They, as a body, appear very obstinate and suspicious. They boldly justify their conduct, in breaking from the Catholic community. They are, however, very unsettled; and many of them are afraid that they have done wrong; and are beginning to find, that the Hindoo yoke is as heavy, as that of the Padre, (Romish priest,) of which they so much complain.

Interview with a rich native.

Dec. 9. Had an unusually interesting season in Chand-nee. Stopping at a place, where a rich old man was building a well for the accommodation of the whole village, a considerable number of people were assembled. I entered into conversation with the builder of the well, and commended his work of charity; but, at the same time reminded him, that it was impossible for him, or me, or any other person, to obtain heaven, and the favor of God, by any act of charity, however great. I explained a little. He seemed surprised, but not angry. Our conversation turned on Hindooism and Christianity. By a simple and a very plain logic, I proved the folly and the stupidity of idolatry. I demanded of any one present the evidence, that any of the Hindoo gods were any thing more than clay and stone. If they were, doubtless they could give evidence of it by speaking, or walking, or hearing. It is acknowledged by all, said I, that the Supreme God is holy. If he is holy in one place, he must be so in another. If he is incapable of sin in heaven, he must be so when incarnate. But all the Hindoo gods, according to the Shasters, are abominably sinful. Therefore they, and the Supreme God, are not the same. Every one seemed confounded; though none, I fear, were convinced. The only defence,

made at this time, was a denial that the Hindoos worship any thing but the Supreme God. The man above referred to said, that the Brahmins were directing the people one way and we another. He knew not what to do; but believed that he should finish the well, and then die, and go to God's house.

Schools recommenced.

Dec. 18. This day recommenced a free school in this town, under the care of a Brahmin, and one in Chand-nee, under the care of a Jew, a modest young man, who has been tried in our service at Bombay. I rejoice in the present prospects of these schools, though I know not what their success may be. The school in Chand-nee is principally designed for the lapsed Catholics. There is suspicion among many in regard to the object of the school. The most common objection is, that no such custom has ever existed heretofore, in that place, *as learning to read*. If cooly boys (that is, the children of laboring men,) learn to catch fish, it is thought sufficient. The Patel, (the executive head of the village,) is in favor of the school; but Sunjew, an influential and artful man is against it.

Jan. 5, 1821. Find that the school among the lapsed Catholics meets with considerable opposition. An impression prevails, that it is to be an engine to bring the people back to Christianity. Alas for them! They are afraid of every thing that is good, and eager to embrace every soul-destroying error.

Conversations with the people.

Jan. 31. Spent a considerable part of the day in Chand-nee. Conversed a long time on the subject of the Gospel way of salvation, and the wickedness of idolatry, with a company of people, who were making preparations for a wedding. They heard me somewhat attentively, and told me frankly, that none of their people would ever embrace this religion; that they had become Mahrattas, rooted and grounded in idolatry. One said, that perhaps the boys, taught in the school, might embrace Christianity. In conversing with these light minded people, it is important to be very serious, and to use great plainness of speech.

Feb. 25. In my visit to Chand-nee today, was very kindly received by those, who have applied for medicine. Would to God I could see this people as anxious about their spiritual state, as they are to be delivered from bodily sickness. Went into the jail with brother Graves. He addressed a large number of the prisoners to great advantage. One man, a good reader, who re-

ceived a book, engaged to read it to the prisoners when at leisure.

April 16. The epidemic cholera has re-appeared in the devoted village of Chand-nee. All is consternation and madness there. Some are inquiring after medicines; and some are carrying the sick before the village god, and there beating them with rattans, in the hope that the demon, that is, the disease, will thus be driven away.

Idolatrous practices of the people.

April 23. Went this afternoon to Chand-nee with the schoolmaster. On our way heard the horrid din of drums, at a small temple. The people assembled were of the Bandaree cast. A sick person was laid near the idol. I reasoned with the people on this folly, madness and sin. Passing on to the village, we found an immense multitude collected at the temple; and, in the midst of them, a company of both sexes dancing before the idol, with horribly wild and furious gestures. My heart was pained within me. I conversed much, and was heard with some attention, notwithstanding the effort that was made to draw the people from me. Nothing can exceed the terror and anxiety of the people; and yet, to witness their conduct one would think, that all was festivity and mirth. In the midst of this levity and sport, death is making most cruel ravages.

April 24. Went again to the village. The same frantic and disgusting scenes were acted over at the temple. Conversing again with a great number of people, exhorting them to consider, and turn to the Lord. Was called to see a man who is very sick—mentioned what I supposed would be good for him; but found a general distrust of all remedies, except running after the gods.

A few more extracts will be made from the same journal, indicating some of the deplorable superstitions, which prevail in this dark region of the heathen world.

Concourse at the tomb of a Brahmin.

Nov. 30, 1820. At Neermul, six miles from Basseen, is the tomb of a goosawee Brahmin, who was reputed to be an incarnation of the god Sheeva. His tomb is become one of the most celebrated places to which pilgrimages are made in this part of India. Thirty thousand people are said to be on the spot, making their ablutions, and performing ceremonies, this day. From Bombay and all parts of the Concan, vast numbers have assembled.

Dec. 23. Returning from Bombay, I stopped a few minutes, at the north end of the town, to witness the horrid and disgusting ceremony of swinging. Two women were the victims of this superstition, fulfilling vows which they had made to a cruel god. In performing the ceremony, two strong iron hooks were thrust through the thick muscles of the sufferer's back. She was then drawn 20 or 30 feet into the air; and the cart, on which the machinery was placed, was then drawn, by the frantic multitude, around a circle of about 100 feet diameter. After ten or twelve circumambulations, the poor wretch was let down, and the whole crowd rushed forward to touch even the garment of one, who had performed such an extraordinary act of merit. She affected to be entirely insensible to pain; and nothing could exceed the noisy exultations of the multitude.

Expenses incurred at weddings.

Dec. 25. A most splendid Hindoo wedding is now celebrating. The expense of it is enormous. The bridegroom is from Bombay; and has come with an immense retinue. The folly of the people appears most strikingly, in the manner of conducting this ceremony. The tyranny of custom is so great, that a man's reputation and standing in society, are made to depend on the appearance he can make at his wedding. So lost are the people to all sense of what constitutes real excellence, that they, who would be ashamed to beg for any other purpose, will do it for this; and many sell themselves and all their services for life to get money for that occasion.

Feb. 7, 1821. Had a sharp contest this afternoon with the villagers of Chand-nee. It continued till near 8 o'clock. This is a season of marriages. I witnessed the procession of five bride-grooms to the god, who is supposed to be the guardian of the village. My heart has been greatly affected. The fact is, that while this people were called Christians, they never had been told, and never dreamed, of a religion that affects the heart, and is holy and purifying. Purchasing salvation with expensive masses, is all that they ever knew of Christianity.

April 29. The Brahmins of Jannale are daily engaged in making sacrifices, in order to avert the epidemic, and the different casts of Hindoos are feasting together with the strongest assurances, that, if they do this, all will be well. The Brahmins supplicate for all the Hindoos, for cows and horses, leaving all others to find protection where they can. The disease is extending in all directions, and we learn that it has commenced at Bombay.

MISSION IN CEYLON.

TILLIPALLY.

*Extracts from Mr. Poor's Journal.**(Continued from page 315.)*

Aug. 3, 1821. The brethren, and sisters, and native members of our church, met at this place. After the public service, at which about 500 natives were present, George Koch, a young man from Jaffna, who is now connected with the station at Panditeripo, Ebenezer Porter, and Valen, were received as members of our church. The two latter were baptized. Valen, the gardener, a slave of the Covia east, was baptized by the name of *Onesimus*. Previously to the public service, these three persons were examined by the members of our church, relative to their Christian knowledge and religious experience. After they were admitted to our communion, we united in celebrating the ordinance of the Lord's Supper. In the afternoon, we held a meeting for the purpose of free conversation on the subject of personal and experimental religion. This has been a most refreshing season to our souls. May the savor of it long remain.

5. *Sabbath*. Nicholas spent the day in the village of Elarle. Moothelhooty, a man of that place whom I have before mentioned, is much interested to hear about the Christian religion. When Nicholas went to his house, he was much pleased. He called some of his neighbors together, and requested Nicholas to go through the whole story of our religion. The boys at the station, who are hopefully pious, are much engaged in exhorting others. The friends of Onesimus are very angry with him for having joined the church.

6. *Monday*. The monthly prayer-meeting was held at this station. From the accounts given by the brethren respecting their stations, it appears, that there has been some advance during the month past in the good work. We made arrangements for visiting the several parishes around us, in which the Gospel is not statedly preached.

8. Received a letter from brother Nichols, of Bombay, containing the first notice of the death of my dear mother. To her, as the instrument, am I indebted for my first religious impressions and early knowledge of divine subjects. I find it easy now to set my affections on things above. "There my friends and kindred dwell."

9. Received a letter from Sir Richard Otteley, inclosing 100 Rix dollars,* the

amount of which is to be given as presents to native girls, who may be induced to attend the day-schools, and make good progress in learning. He kindly proposes to send 60 Rix dollars annually, or a greater sum, if the object requires it. One of the two schools, established exclusively for girls, has been discontinued. Neither the master nor the girls could endure the ridicule and reproach of the people. Eight girls attend the other school, and begin now to make some progress in learning. For a time, they did little more than come together, and make a pretence of learning. Six small girls attend school with the boys, in another village. They are making good progress in their studies.

Useful qualifications of Nicholas.

10. Gabriel, from Batticotta, has spent several days at this station, and visited the people with Nicholas. I learn from him, more fully than I have done from Nicholas, the strong opposition which many of the people manifest to the truth, and the uncivil treatment which Nicholas frequently receives from them. Nicholas has several valuable qualifications, which render him a very useful assistant in the mission. He is unassuming and mild in his disposition; bold and persevering in frequently declaring the truths of the Gospel; and, I trust, has a sincere love to the Redeemer and the souls of men.

Seriousness of an aged native.

12. *Sabbath*. Nicholas spent part of the day at Elarle. He went to Moothelhooty's house. He was pleased to see Nicholas, and immediately called his wife and children, and some other persons, to hear the word of God. He made many inquiries on important points, and manifested an earnest desire to know the way of salvation. In the course of conversation, he took the Testament and offered up a petition to God, that he might be directed to a portion, that would make known the method of obtaining pardon; he then opened the book, and requested Nicholas to read the passage to which he pointed. He also requested him to pray for him.

13. Sent Matthew's Gospel to Moothelhooty, by Jordan Lodge; but he, by mistake, carried it to another old man, who has often attended preaching at the Bungalow in that village. The man appeared pleased that I had sent a book to him; called in several of his neighbors; and requested Jordan to read several chapters.

14. Sent a copy of Luke's Gospel to Moothelhooty.

Aug. 10. Received letters from America, containing the particulars of my dear

* About 25 or 28 Spanish dollars. Ed.

mother's last sickness and death. Even this mournful intelligence furnishes me with a fresh occasion for offering thanksgiving and praise for the assurance, that "Blessed are the dead who die in the Lord."

Notice of Marial and Chelly.

Had a conversation with Marial and Chelly. They complain much of inward conflicts. Though they have frequently requested baptism, they fear now they are not prepared for that holy ordinance. Both of them have written letters, on religious subjects, to the native girls at Batticotta.

23. Yesterday Moothelhooty sent by Jordan for a prayer-book, that he might be instructed in what manner he should pray. I sent him a book containing several prayers, with which he was pleased, and requested Jordan to copy them on the olla, that he might more readily read them. I learn that his attention to the Christian religion much excites the people to ridicule and reproach him. Spent the forenoon at Arlavetty in preaching and distributing tracts. I labor with a strong hope of seeing the glory of God manifested in the conversion of the heathen.

27. Spent the day in visiting several villages in the parish of Miletty. On my return, I received a letter from the Rev. W. H. Pearce, Calcutta, containing an epitome of the religious intelligence, published in the four first numbers of the Missionary Herald of the current year. It was indeed a refreshing cordial, after the fatigues of the day. It was as a cup of cold water, which has revived the hearts of all our mission, and for which our brother Pearce will not lose his reward.

Sept. 2. Sabbath. In the forenoon, I preached at Mallagum; in the afternoon, I visited from house to house. At eight o'clock in the morning, Nicholas preached at Punnaraly, at half past ten, in the church, and in the afternoon, at Elarle. The children at the station, and the servants, held a meeting in the school-room at four o'clock, at which a biographical account of a pious child was read by Dwight, who had previously translated it into Tamul. In the evening, Mrs. Richards heard the girls, and Mr. Richards the boys and servants, recite their Sabbath lessons. He also, as usual, gave a short address by interpretation, to the household present. The enumeration of these particulars, will give an idea of the manner in which our Sabbaths are usually spent.

3. Attended the monthly prayer meeting at Jaffna. In the evening, preached in the Wesleyan chapel.

Sab. 9. Went to a place where the people had assembled to witness a cock-

fight. Five or six hundred persons were present. I took a chair with me, and sat down a short distance from the multitude. Many persons came around me, although exertions were made to keep them away. Had, on the whole, a favorable opportunity of preaching the word, and of distributing tracts.

Interview with a native Woman.

12. In my visit among the people, this afternoon, I wandered into some by paths and lost my way. In my walk, I was led near a small ola hut, built for the purpose of sheltering those who guard the palmyra fruit. My attention was attracted by seeing a woman near the hut in the attitude of prayer. She wept much, and occasionally uttered some words, which I could not distinctly hear. After looking at her a few moments, I asked her, why she wept. On seeing me, she was a little alarmed and rose up. On my repeating the question, she said, she had been praying. "For what did you pray?" "I am hungry," said she, "and prayed for something to eat." To whom did you pray?" At first, she said, to Paramasevan, a name which designates one of the three principal gods which the heathen worship; but appearing to recollect with whom she was talking, she said, she was praying to the great God, who made the trees and all things. Here she used the name which we apply to the true God, by which I perceived she had heard something of our religion. I then told her, that the object of my coming was, to inform the people in what manner they must pray to that great God, and how they might obtain full supplies for soul and body. After conversing with her for some time, I told her if she would go to my house, I would give her some fanams.* But she said, I cannot leave the fruit. I went afterward to the place again. As I came near the back part of the hut, I overheard the woman talking with several others on the subject of my conversation. They blamed her for not going with me to get the fanams. I spoke with the persons present, and inquired further of the woman, respecting her object in praying. But it did not appear that she had any definite notions on the subject. Her manner of praying, was a strong proof that she had a belief of a superintending power, and was quite different from any thing I have seen among the heathen. I gave her a Rix dollar, and told her that if she prayed to the great God, in the name of his Son, of whom I had been speaking, he would hear her prayer. She was much surprised and seemed not to know what to say.

* Small pieces of money.

Donation of Mr. Hooper.

13. Received from W. H. Hooper, Esq. a donation of 100 Rix dollars for the benefit of our schools. If we were more liberal in giving to the necessities of others, we should, doubtless, often receive a hundred fold. I am resolved to put this scriptural principle more to the test.

Aside from the pecuniary assistance afforded by Mr. Hooper, we value it highly as a testimony, borne to the propriety and utility of our proceedings in the mission, by the Collector, (the first civil officer in the district,) who has had occasion particularly to notice our conduct, from the day of our arrival in Jaffna.

20. Attended the dedication of a place of worship at Oodooville. We were again refreshed, by hearing much gratifying intelligence from America, contained in letters received by several of the brethren on the preceding day. Dedication days we have found to be very auspicious seasons. We have celebrated three of them, and at each, have been favored with letters from America.

23. *Sabbath.* Fewer persons have attended church of late, than formerly. The people appear to stand aloof from us. Have preached much of late on the character and offices of the Holy Spirit, and of the necessity and desirableness of his special influence. For until the Spirit be poured out from on high, the heathen will continue to "despise, and wonder and perish."

27. Met the schoolmasters this evening, and gave directions for re-commencing the schools that have been suspended.

30 While preaching at the rest house this afternoon, an aged head-man in the village, asked me how he could obtain the pardon of his sins, saying that he formerly committed many. I pointed out to him the method which God has prescribed in his word. Soon after, he proposed the question again. I answered as before; but he was not pleased with my answer. He seemed to expect that I would direct him to do some difficult thing.

Visit of Messrs. Lambrick and Ward.

We have been favored with a visit from the Rev. Mr. Lambrick from the Church Missionary Society, stationed at Kandy. He and the Rev. Mr. Ward from Baddagamme, are on a visit to Nellore, to transact business in connexion with Mr. Knight, relative to their several stations. We feel much strengthened in our work by opportunities of personal acquaintance with such fellow laborers. We earnestly desire and pray that the Church Missionary Society may be able to send forth many such la-

borers into the widely extended harvest, which is wasting because it is fully ripe, and the reapers are very few.

Oct. 11. This evening preached in Tamul, in the Wesleyan chapel at Jaffnapatam.

24. In my preaching at the rest house this afternoon, I stated the substance of the accounts we have lately received respecting the missions in the Sandwich and Society Islands, and also read some prophecies which foretel such events. The attention of the people was unusually excited by the subject. Many persons in the parish, who have frequently heard the Gospel, are inclined to believe that it will finally prevail. The boys and girls at the station, who, as we hope, have received the Savior, are much animated by hearing the progress of Christianity in other countries. We also notice, with great pleasure, their anxiety to make known the truths of the Gospel to their friends and countrymen. Every true convert becomes a helper in the mission, a preacher of righteousness.

Anniversary reflections.

15. This is the fifth anniversary of my residence at Tillipally. The past has been to me one of the most eventful years of my life. I have been more afflicted, and more comforted, than ever before. My mind has been more awake to the great objects of the mission, and I have seen more evidence that the word has not been preached in vain. Four persons, the first fruits from among the heathen, have been gathered into our church; four or five others give pleasing evidence of a saving change of character; and a larger number are awakened to the importance of seeking, through Christ, the salvation of their souls. I have never been so deeply impressed with the importance of prayer and supplication, as means to be used for the conversion of the heathen, and have never found such delight in attending to this duty. I have also felt the importance of guarding against weariness and fainting in the work; of not depending on present success for encouragement and support; but of overlooking the opposition and numerous obstacles I meet with, and of enjoying, by way of anticipation, the triumphs of the cross, even in these parishes where I labor. The command of our Savior to preach the Gospel, and the promise of ultimate success, appear to be a rock, on which the missionary, so long as he continues faithful, may securely rest; from which he may look down without dismay on the combined opposition of earth and hell; from which he may look around, and behold the kingdoms of this world become the kingdom of our Lord and of his Christ; and from which

he may look upward, and see the holy city, New Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband: and there, too, with reference to his own speedy ascension to brighter worlds, he may practise singing the song of Moses and the Lamb, and begin to shout, "Alleluiah, for the Lord God omnipotent reigneth."

LETTER FROM MR. POOR TO A GENTLEMAN IN SALEM, MASS.

Tillipally, Dec. 9, 1821.

My dear Brother,

FOR two or three years past, I have required five or six of the older boys in the boarding school, to keep a journal, that they might acquire the habit of noticing passing events, and the manner in which they spend their time. As I was hearing their journals, a few weeks ago, it occurred to my mind that it would gratify you to have a copy of Niles's journal translated into English. I accordingly send you his journal for the month of October, translated and copied by Dwight. If Niles had had any idea that this part of his journal would ever be known abroad, he would doubtless have written, in some respects, in a different manner, and made it much more interesting. But I chose that you should see him in his every day dress, and not, (as he sometimes dresses,) with a painted cloth. From this specimen of his journal, you will form some idea of the assistance which he renders to the mission, and be able to judge whether the money you have given for his support, has been profitably expended, or not. In his journal he has said nothing of the state of the school which he has visited. That account was kept separate. His journal for November is much more interesting than this which I send. Perhaps he thought I would substitute that for this; but for the reason above mentioned, I have not done it.

Since I began this letter, Niles has been to my room. I told him I was writing to you, and asked him if he had any thing to say to you, "Tell him," he says in English, "I give him thanks, and pray for him. God pity him;" referring to your weak state. He has been giving me an account of the manner in which he and John* spent the forenoon. They went to one of the bungalows, at which Nicholas or I usually preach. They heard fifty or sixty boys, who belong to two of our schools, repeat the catechism; read two chapters in Matthew, one respecting the birth, and the other, the death of Christ,

* John Lawrence.

to twenty-five men, who came to the bungalow; answered some questions, and sung twice. One man was disposed to interrupt them, by asking foolish questions; but did not succeed.—Niles will need Scott's Bible by the time you can send it to him; also, some other books, such as Baxter's Saints' Rest, Doddridge's Rise and Progress, Pilgrim's Progress, &c.

Yours affectionately, D. POOR.

JOURNAL OF NATHANIEL NILES, FOR ONE MONTH.

Translated by Dwight.

Oct. 1, 1821. I began to-day to visit a school at a village called Punnarly.

2. About eight o'clock in the evening, Porter, Jordan, Onesimus, and myself, went to Mr. Poor's room to be conversed with, as we are professedly Christians. He read and explained to us the first chapter in the first epistle of Paul the Apostle to the Thesalonians.

3. Though I did not feel much about the word of God, yet I talked to twelve persons about Christ.

5. I read a letter, which Mr. Poor wrote to the people, to nineteen persons. Mr. Poor wrote this letter because he could not personally talk with the people at their houses.

6. Having opportunity of talking with two men about their souls, I gave them a copy of the letter to read. I then went to the village of Punnarly, and found there in one place about seventeen or eighteen persons, with whom I talked about the salvation of their souls. But one of them blasphemed Jesus, who humbled himself to be a man, although he is the King of kings, and Lord of lords. I went in the afternoon with Mr. Poor to a cock-fighting place, where a great number of people were collected, and read to them the fifth letter which he wrote to the people; but fearing that they would hurt me, I went and stood by Mr. Poor.

8. After I read Mr. Poor's letter to some persons, and gave a few copies to others, I talked with them concerning their souls.

10. I had opportunity to talk with twenty-four persons concerning the salvation of their souls.

11. I conversed with twelve persons, and gave a copy of the letter for them to read.

12. I spoke with so few persons as three, not exerting myself much.

13. I had opportunity of speaking about Christ to a number of people amounting to thirty-three. One of them speaking against Mr. Poor, said that he ought never to speak to them, being a widower,

but the rest of us might go and speak with them. In another place, when I was talking with some men, one of them said that he would persuade many of the people to embrace our religion, if we would give them any thing for their support. When I was talking to another company of men, one of them said, I was employed in that business with a view of supporting myself, and that should I carry any books to them, they would take them from me and throw them into a well.

14. I was happy in God to hear the news, that many of the inhabitants of some islands who were formerly idolaters, being convinced of their folly, have received Christ as their Savior.*

15. When I was at the monthly meeting of the native assistants of the mission at Panditeripo, having heard in their address, that, as our life is very short, we should all be much concerned for our fellow-creatures, I was affected with the thought of the importance of my attending to the concern of my soul as I ought, and of the necessity of performing my duty to God, and to my fellow-creatures in regard to their souls.

[On the five succeeding days he conversed with 13, 20, 18, 10 and 14 individuals. On the 22d, he "talked to 25 persons about their souls." There is no abatement of his zeal and industry.]

24. When I was going to some place, having met a man in the way, I asked him what would become of his soul when he dies, and several other questions. He then said, that the vegetables cannot grow without their sowing seeds. I asked him why it was not in his own power to call rain upon them. He replied, that they give their gods rice, plantains, cocoanuts, &c. and they make it rain.

Finding another company of persons, I told them the importance of their loving Christ. One of them asked me in what way they should love Christ. I answered that they could not love him by their offerings of fowls, sheep, plantains, and rice; but by repenting of their sins, and giving themselves up to him. They got displeased, and went away mocking me.

25. When I was going to a certain place, some persons in the way desired me to say to them something concerning their souls, and I talked with them. I went to another place, and read some of the letters to seven persons, one of whom asked me, if there was any one on the earth that went and saw heaven. I replied and told him, that our Lord Jesus Christ,

when he was in this world, revealed all these things. They said they believed that Jesus Christ was one of their gods, and that they went to see him in their temples.

27. When I was speaking with some persons about the character of Jesus, one of them said, that before I was a boarding scholar, under the care of the missionaries, I was a heathen, and believed that their god *Caderayandavee* had made them. They then asked me if their god *Caderayandavee* was not their creator. I denied, and said he was not the being that made us; and that I would never speak any thing against their pretended god *Caderayandavee*, if I believed on him. They all, as though it was a strange thing, put their hands on their faces, and exclaimed three times in succession, "alas!" and mocked at me.

28. I found about twenty-eight persons, and spoke to them concerning the character of Christ, and what they must do to be saved. One of them said, that, by only feeding a cow, they could be saved.

We have given the above journal, (which was written by a boy only 13 years old,) as furnishing a specimen of what has been accomplished in the education of the youths, supported in the charity boarding school in Ceylon by individuals and societies in this country. Niles seems to have become a faithful, active, and useful assistant. Having enjoyed good instruction as to the doctrines and duties of the Christian religion himself, no doubt he daily imparts much of divine truth to those with whom he converses. Nor is it according to the ordinary course of divine providence, that the truths of the Gospel, imparted so often, and to so many, should be wholly lost.

The friends of missions should render devout thanksgivings to God, and take courage, with respect to the mission in Ceylon, when they see how he is raising up and qualifying young, intelligent, enterprising natives for preachers of the Gospel to their countrymen. The fact of his providing such laborers, at so early a period, (only four years from the opening of the school,) and in such numbers (there are at least eleven males, and several females, hopefully pious,) seems to indicate that he has designs of mercy towards the whole people. The mission has indeed been signally blessed, and the missionaries are pursuing their work, with increasing zeal and animation.

We cannot close our remarks, without directing the attention of our readers to the

* Niles probably refers to the great moral changes in the Society Islands. See p. 346. Editor.

translation of Niles's journal by Dwight. It should be remembered, that this boy, on entering the school, commenced the study of English, as a foreign language. What attentions he must have received from his instructors, and with what assiduity and success he must have applied himself, those can best judge, who have attempted the acquisition of a language as unlike to the English, as the English is to the oriental languages. Dwight was 15 or 16 years of age, when he made this translation: and we have no hesitation in saying, that but very few youths of his age, in this country, can write so correctly in a foreign language; and that comparatively few can write so much English as this journal contains, with so few errors.

MANEPY.

Extracts from the Journal of Mr. Spaulding.

You have already been informed, by our joint letters, that we have erected a few temporary buildings at Manepy. This station was first occupied by Mr. Woodward; but before he had made all the necessary repairs, his health failed, and it became advisable for him to leave. In August, it was concluded that I should remove from Oodooville to this place; accordingly I came with my family on the twenty-fifth.

August 25, 1821. Have been busy in removing our goods from Oodooville to Manepy. The house here is small, and made of mud. In front are the ruins of the old brick house; and on the left, stand the broken, uncovered walls of the old church. Between these buildings, you see, at a short distance, a large tank, or artificial pond, surrounded by an extensive paddy, or rice field, which is skirted by palmyra and cocoanut trees. At the right hand, and back of the buildings, the houses and gardens of the villagers are near. There is, also, on these church lands, a temple erected for the worship of Canevady.* The attending priest at this temple, is of the beggar cast, called Pandarum, and has risen, by his learning and cunning, into more notice than most of his cast.

Influence of the Missionaries.

29. A few of our neighbors have called to see us. I asked them why their wives did not come with them. They said, "It is not our custom." But will they never come? "Hereafter, when you have been here some time." But why do you con-

tinue this foolish custom? "Because our fathers did so; but since the missionaries have come into this country, the custom has but little force—very little." Though the heathen are insensible, to a great degree, of any change, this is undoubtedly a fact. While they think they stand unmoved, and often declare they will never forsake their religion; the silent influences of moral and religious truths have a most powerful and pleasing effect.

Heathen superstition.

Sept. 2. This is the day, in which the natives will not look upon the moon, because of the curse of Canevady. This god they call the eldest son of Paramasevan and Pawady. He is uniformly represented with a man's body, and an elephant's head, and always rides on a rat. The circumstances of his cursing the moon, are related in various ways in their books; but all agree, that what raised his anger at this time, was the moon's laughing at him. His moral character is such as we should suppose it would be, from the shape of his head, and from the unbounded license he gives his followers to indulge in every species of lewdness.

3. I was pleased to see how promptly and effectually those, who have been constant hearers at the school-bungalow, opposed a man, who made the very common objection.—"We know nothing about heaven nor hell, because we have never seen them, nor have we seen any who have been there." The argument was immediately applied to the Tamul notions of a future state of existence, and it was shown, with a great deal of energy and earnestness, that the argument was as much against transmigration, eternal sleep, or annihilation, as against the Christian doctrine of a future state.—It is gratifying to see some from their own number enlist, in a free and earnest manner, to sanction and vindicate the truth.

[The following extract shows pretty clearly, that men every where feel much alike, and make similar objections, when the plain Gospel is preached to them.]

Oct. 1. Our number of hearers to-day has been very encouraging. Some men who have never attended before, and fifteen women of respectable cast, were present. All were very attentive and still. In the afternoon, about twenty of the principal men in the village attended at the school-bungalow. I had told them before, that I should preach on the character of God. This practice of telling my subject the week before I preach upon it, I find has

* Gunputtee, or Pullayar.

often many advantages; and they seemed to have thought enough of this to prepare a few objections. Among others, the following were stated. "It is said, God spake to Moses: how could he speak without a body?" Another said, "Did God cause sin to come into the world? If so, why? Why did he make sinners?" Another attempted to excuse his own sins by saying, "If I can do nothing without God, why am I to be blamed?" All were very much interested in these questions; and it was painful to see, that even the heathens are capable of making as many objections, and of making them as plausibly, as impenitent sinners in Christian countries.—They all concurred at last in saying, "What God teaches is good—is right—is excellent wisdom." O that I could persuade them to become reconciled to God through Jesus Christ. But this must be the work of the Holy Spirit. The heathen often say to me, "Preach about God, and moral duties, and heaven and hell; and we will hear. It is all good; it is sublime. But do not preach to us about your Jesus Christ; we wish to hear nothing about him, and will never believe in him."

PALESTINE MISSION.

LETTER FROM MR. FISK.

(Continued from p. 318.)

A learned Jewish Physician.

THE most interesting part of my labors in Alexandria, has been among the *Jews*. I have become particularly acquainted with three. One of them is Dr. M. who was brother Parsons's physician. He is a native of Germany, but has been many years in this place. He is reputed skilful in his profession, is one of the Pasha's physicians, and is a man of extensive learning and very respectable talents. He has a library of about 2,000 volumes, among which are the Scriptures in different languages, and several valuable theological books. He shewed me the writings of Eusebius, and spoke of them as highly valuable. He has also the works of several of the Christian fathers.

His opinion of Mr. Wolf.

He knew Mr. Burkhardt, and speaks well of him; though he speaks of no person in so high terms as of Mr. Wolf, the converted Jew from Poland, who is now gone to Judea to preach Jesus to his countrymen. Dr. M. had frequent religious discussions with him, and says he is very learned, very judicious, and exceedingly amiable.

Opinions on various subjects.

We hoped to be able to enter into some interesting discussions with him, but did not intend to begin immediately. At almost his first visit, however, he told us that Mr. Wolf had spoken to him concerning us. We then entered into conversation concerning the Jews. He says there are about 400 in this place. Their language is Arabic; they read Hebrew, but understand very little of it; and are exceedingly ignorant, barbarous, and superstitious. I then said, "They are still waiting for the Messiah." He replied, "Yes; but they care very little about the Messiah that has come, or any one that will come. They might easily be hired to consent, that there should never be a Messiah." Speaking of the Talmud, which he studied a long time, while young, he said, "It is a perfect *Babel*, a confusion of language, a confusion of logic, theology, and every thing else. In a whole volume, you will scarcely find twelve sentences worth reading." I observed, "No pretended Messiah has now appeared for a long time." "And I hope," said he, "none ever will appear. In Europe it would be impossible for one to succeed; he would soon be detected. In this country he would probably lose his head immediately. If any monarch should now undertake to assemble the Jews, they could not live together. The Jews of Germany, of England, of France, of Spain, and of Asia differ so much, that they would not tolerate each other. The way to make Jews Christians, is to give them the privileges of citizens, and let them intermarry with Christians. If Bonaparte had reigned 50 years, there would have been no Jews in France. All would have been blended with the other citizens." For himself, he says frankly, that he does not believe in any revelation, though he thinks it would be very inconsistent with the goodness of God to punish any of his creatures for ever, and therefore believes that all will ultimately be happy. He says a few, and only a few of the Jews know how to converse in the ancient Hebrew. There is more Rabbinical learning among the Jews of Poland, than any where else. The best mode of reading Hebrew, however, is that of the Italian and Spanish, in distinction from the German. He thinks the vowel points were invented after the Babylonish captivity, because the Jews had so far lost the knowledge of their language, that only a few learned scribes knew how to read it. One day I asked him, "What is your opinion of the Messiah?" "For myself," said he, "I do not think a Messiah ever did come, or ever will come; but I wish others to entertain their own opin-

ions about it. My wife is strong in her belief of Judaism. Her idea is, that religion consists in keeping Saturday, and not eating pork. Among my domestics, I have one Greek, two Mussulmauns, and a female servant from the interior of Africa, who was never instructed, and has no idea of any religion whatever; and the young man in my shop is an atheist. In my opinion I differ from them all. Still we live in peace." He says the Jews are very strict in their adherence to Scripture rules, in respect to meats, and drinks, and days, with many additions of the Talmud. It is literally true, that in order to kill a fowl according to law, one must be a learned man.

His opinion of Christ and his Gospel.

He speaks of the Gospel as containing very sublime morality, and of Jesus Christ as holding a high rank, and possessing a most unexceptionable character, when viewed as a lawgiver, and the founder of a sect; and says the stories in the Talmud concerning him are ridiculous and absurd beyond all conception. He one day took up a Hebrew Testament, and turned to the sermon on the mount and said, "This is excellent. This would be good to read to the people every day."

Remarks on the Hebrew word Elohim.

I one day asked his opinion concerning the plural names of God in Hebrew. He says it is merely an idiom of the language. *Elohim* is used in reference to the character of God as *Judge*; and hence the same term is applied to human magistrates. *Jehovah* refers to God as the *object of adoration*; and hence the superstition of the Jews in respect to pronouncing that name, which leads them to substitute *Lord* instead of it. Several Jews, with whom I have conversed, have all given the same opinion on this point.

State of public morals.

He gave me, one day, a most horrible picture of the state of morals in this country, particularly among the Turks and Mamelukes. The most unnatural crimes are committed without shame, and almost without any attempt at concealment.—Among the nominal Christians of this country, he says there is no morality; and assigns as the reason of this,—that morality is never found among slaves.

I lent him the Life of Frey, and the Memoirs of Martyn, which he read and returned. A few days since, I sent him an English Bible, and several tracts in dif-

ferent languages. The next time I met with him, he told me, that the title of one of the tracts interested him extremely. To use his own phrase, it pierced his skin. This was Leslie's short Method with Deists, which I sent to him in French. He thinks, however, that the argument is applicable to other religions as well as the Christian, and therefore proves nothing. This was the last interview I have had with him. He has just sent me three letters of recommendation to Jews at Cairo.

A Jewish Schoolmaster.

Another Jew, with whom I have had frequent conversations, is an aged man, named Jacob. Though he is 62 years old, and, in consequence of an ophthalmia, has been eight years blind, he is still the head master in a Jewish school of 40 children. He thinks the whole number of Jews in this town, is 6 or 700. I one day went with him to visit the largest of the two synagogues which the Jews have in the city, and then to his school. His assistant was sitting on a sheep-skin, spread on the floor, with about 30 boys on the floor around him, with their Hebrew books.

Opinions doctrinal and critical.

I once read to him the 2nd chapter of Genesis. When we came to the fourth verse, he asked, if I knew why the earth was mentioned before heaven *here*, and heaven before earth in the *first* verse. I confessed my ignorance. He very seriously assigned the reason. "God is a lover of peace. If heaven had been always mentioned first, it might have claimed precedence, and a quarrel might have ensued between heaven and earth." He says the Rabbins teach, that the Hebrew was the only language in the world, until the building of Babel. Then there were 70, of which the four principal were Hebrew, Chaldee, Greek and Latin.—He says the two parties in Canticles, are God and Israel.—"The Jews," he says, "believe that a Messiah is to come when God pleases; but no man can tell when. He is expected every moment. Though a mere man he will be a great prophet; yet, as a prophet, by no means superior to Moses."—The Jews, he supposes, will return to Judea, their worship will be restored as in the time of David, all the world will embrace their religion, and the Messiah will be king over them all; or, if there are other kings, he will be *Emperor*, and all kings will be subject to him. When I urged, that the Messiah was to be the son of David, but that, now, the descendants of David are not known from other Jews, he admitted that even the distinction of tribes,

is lost, but said, "the Messiah will be known by the miracles he will perform."

He gave it as the opinion of the Jews, that there will be a general resurrection, and a future state of retribution;—all good men, whether Jews, Christians, Mussulmans, or Pagans, will be happy, the wicked, of all nations, will wander in perplexity and pain, till they have expiated their crimes by their sufferings. I inquired if *all* are to be finally happy. To this question, put in many different forms, he uniformly answered, "yes;" and then asked for my opinion on this point. I told him, "the Gospel teaches that good men will be happy for ever, and wicked men for ever unhappy." He then said, "we believe too, that some who have committed great crimes, will never come to their rest, but be left for ever wandering in woe."

In reading Hebrew, I pronounced the word *Jehovah*. He was evidently affected by it, at the moment, and afterwards assured me, that it made him tremble to hear that name. I inquired, why the Jews did not pronounce *that*, as well as the *other* names of God, but could get no intelligible answer, except that, when the temple was standing, no man was allowed to pronounce it but the high priest. He would sometimes listen to what I had to say respecting Christianity, but manifested no disposition to consider the subject, and seemed strongly attached to all his Jewish ideas.

A Jew of Salonica.

The third Jew to whom I referred, is Joseph, a young man, employed as a writer in the custom house, a native of Salonica, a place famous for the number of its Jewish inhabitants. He speaks and reads five or six different languages. When our boxes of books were opened for inspection, at the custom house, his curiosity was excited by seeing some of the Hebrew books. He came, very soon, to our lodgings, to see them, and we gave him a Hebrew Testament. In one of his subsequent visits, he told me he had read as far as John, and found it very good. He told me since, that he has read the whole of it, though I perceive, by conversing with him, that he has read it in that hasty and unprofitable manner, which is so common in the east; for he can tell very little about what he has read. He gives it as his opinion, that there are not above 2 or 300 Jews in Alexandria.

His opinions on several subjects.

We have often read the Scriptures together. After reading the account of Philip and the Eunuch, I inquired whether

any such thing as baptism, is known among the Jews. He said that, in ancient times, when a stranger embraced the Jewish religion, he, and his wife and children, were all baptised. The ceremony was performed by sprinkling or pouring a cup of water on the head; and this was done seven times. *Now*, foreigners never embrace the Jewish religion; and if they should, he does not think they would be baptised. I do not yet know what other Jews would say on this subject. We read Psalm xvi, and I asked him what the Jews understand by *Sheol*, the word used, verse 10th, for *hell*. He says they believe that, in the place of future punishments, there are seven habitations. The first, and most tolerable, is Gehenna, the second *Sheol*, the third *Abadyon*, &c.

One day I inquired, "What do you Jews believe and expect, concerning the Messiah?" He replied, "That he will come, though we know not when; some say after 200 years, and that he will be a great prophet, and a great king." I then stated to him what we believe concerning Jesus, his divinity, his atonement, the apostasy and depravity of man, and the way of salvation; to all which he listened with attention, but made no reply. Another day, we read Isaiah liii, in Hebrew and Italian. I asked whose sufferings were there described. He said he did not know. I then explained it as referring to Christ, and told him, after enlarging considerably on the love of the Lord Jesus, that the Jews, according to their own belief, have no Savior to bear their iniquity, and exhorted him to examine that chapter very carefully. He listened, but made me no answer. One day we read Genesis xlix, 10, and I inquired what the Jews supposed was meant by *Shiloh*. He replied, "the Messiah." "Then," said I, "the Messiah must be already come, for your sceptre departed centuries ago. You have no king, no kingdom, no government." "You speak truly," said he. "The Rabbins, however, say there is a place, where the sceptre still remains in the hands of the Jews.*" "But where is that

* I presume the confused idea which is here expressed, respecting a kingdom of Jews, is derived from the story which Basnage relates in his history of the Jews, B. 7, ch. 1. It seems that the Jews, in order to prove that the sceptre is not departed from Judah, invented, many centuries ago, many fabulous stories respecting a kingdom called Cozar, situated in Tartary, and inhabited by the descendants of Togarmah, the grandson of Japheth. In this country, there were said to be many Jews, and that finally, the king, after trying all other religions, embraced Judaism, and his people followed his example. The difficulty however, is, that nobody has ever been able to find this kingdom, or ascertain where it *may* be found.

place?" "Who knows," said he, "but it may be, as some say, in America, beyond Mexico, where there is a river of stones, that run along, as water does, in other rivers, except on Saturday, when the river stands still." I assured him that there is neither a river of stones, nor a kingdom of Jews, in America. He then said, "Some say it is beyond Mecca." "But," said I, "travellers have been through all that country, and there is no such river, and no such people there." "The Rabbins say there is such a country," said he, "but who knows any thing about it?" "It is easy to explain the matter," said I, "The Messiah came 1800 years ago, and your fathers rejected him, and you persist in their course of unbelief; for though the evidence from your own prophets is clear, and abundant, you refuse to believe." He replied, "That is true. I have been reading the Testament you gave me, with another Jew, and told him that the transactions which we there read, were a fulfilment of what Isaiah and the other prophets had predicted; whereas we had been waiting 1800 years for this fulfilment, and waiting in vain." He said, "I am *myself* willing to believe, but my relatives and friends are all Jews, and they will oppose me." I then urged upon him the value of truth, in preference to every thing else, and the necessity of seeking for it diligently, and embracing it boldly, wherever found, and whatever might be the consequences.—We have read together the second chapter of Acts, several chapters in Hebrews, and some other parts of Scripture. In our last interview, he told me he was very sorry I was going away, and hoped I should return here again.

Distribution of Tracts, &c.

While here, I have distributed 130 different tracts, in 6 different languages, a few missionary pamphlets, 20 numbers of the Boston Recorder, and 18 Bibles, Testaments and Psalters.

The population of Alexandria, is estimated, by those with whom I conversed, to be from 10 to 15,000. The great body of the people, are Arabs. It has given me great satisfaction to be able to preach the Gospel, argue from the Scriptures, and circulate the written word of God, in this city, where some of the most eminent primitive Christians lived.

Cairo, March 19. I close my letter to forward it to the care of Mr. Temple, at Malta. A letter from Dr. Naudi, which I received ten days ago, informed that he had, that moment, received a line from Mr. T., who had just arrived in the quarantine harbor. I cannot tell you how much I rejoice at his arrival. I defer the

account of what little I am doing in Cairo, to another opportunity. I say but little about the future, because, in these *troubled times*, it is impossible to say where I shall go, or what I shall be doing. May God prepare me for whatever may be his holy will.

Yours in Christian love,
P. FISK.

EMPLOYMENT OF MR. KING* IN THE PALESTINE MISSION.

AFTER the death of Mr. Parsons, his bereaved associate, Mr. Fisk, greatly needed fellow laborer, who could accompany him, in his contemplated journies, preparatory to the desired establishment of the mission, to which he is attached. Deeply feeling this want, and having received an intimation that the Rev. Jonas King, then at Paris, might be induced to offer his services for a limited period, Mr. Fisk wrote earnestly requesting that some arrangement might be made to that effect. The letter was dated early in May, but did not reach Mr. King till sometime in July. He immediately endeavored to ascertain the path of duty; and with the advice of his intimate and valuable friend Mr. Wilder, concluded to offer his services for three years. Mr. Wilder generously offered \$100 a year for the time specified; and two other gentlemen made liberal donations towards defraying the necessary expenses. Mr. King wrote to the Corresponding Secretary stating these facts, and adding, that he expected to leave Paris for Malta about the 15th of September, and to take with him the two founts of Greek type, which had been ordered at Paris for the Palestine Mission Press, and which were selected at the manufactory of one of the first foundaries, by Professor Kieffer, Mr. Wilder, and himself. There was a probability that he might reach Malta before Mr. Fisk should enter upon his contemplated tour. After the subject was fairly proposed to Mr. King, there was not time to write to this country, and receive directions, without putting the business back a year;—the fall being the proper time to commence journies in that part of the world.

When the correspondence on this subject was laid before the Prudential Committee, it was resolved to accept the services of Mr.

* Mr. King has been residing at Paris to enjoy various literary advantages in that city, particularly those, which relate to the acquisition of the oriental languages.

King. Communications will be made to him by way of Malta.

The alacrity, with which individuals of liberal views and benevolent hearts, on the continent of Europe, as well as in Great Britain and the United States, patronize exertions for the spiritual good of mankind, is very gratifying.

Mr. Mertens, of Brussels, a gentleman distinguished for his Christian beneficence, writes to Mr. King, with the offer of 500 francs, as follows:

"To contribute to the success of so laudable a cause, must be considered a privilege and great joy to every Christian heart, which loves its Lord and Master. May you, my dear Sir, enjoy that peace and comfort, which are the portion of all those, who are engaged to serve their Lord sincerely. May every blessing attend you, and may you find strength to undergo the fatigues of the body, and the labors of mind, attached to such an undertaking, by steadfastly fixing your eye on what has been accomplished at Calvary."

In referring to any dangers, to which he may be exposed, by travelling in unhealthy climates, and by other causes, Mr. King observes: "Here, [at Paris,] I see around me, with crippled limbs and scarred bodies, men, who risked their lives at Jena and Marengo, Austerlitz and Waterloo, to gain a little perishable glory, and shall I not risk as much in the cause of the Prince of Peace, who gives to all his faithful followers the high prize of immortal glory, and joys inconceivable?"

It would be well if this consideration were more frequently operative on the minds of missionaries, and of the friends of missions too.

MISSION AMONG THE CHOCTAWS.

LETTER FROM MR. KINGSBURY TO THE CORRESPONDING SECRETARY.

Our readers will deeply sympathize with the writer of the following letter, in the melancholy event, which calls him and the mission family to mourning. In the removal of Mrs. Kingsbury, beside the separation of those tender ties, which bind a mother to her infant children, and a wife to her affectionate husband, the cause of missions experiences a great bereavement. Possessed of a vigorous mind, good sense, great resolution, perseverance, cheerfulness, patience, faith, and enlightened

zeal, the deceased was peculiarly qualified to be useful in the sphere, where Providence had placed her. Yet, in an unexpected moment, she is mysteriously removed from her labors. Nothing remains but submission to the will of God; knowing, that though *clouds and darkness are round about Him, righteousness and judgment are the habitation of his throne.*

Mayhew, Sept. 27, 1822.

My dear Sir,

SINCE I last wrote, it hath pleased our blessed Lord and Master to visit us with affliction. Mr. and Mrs. Jewell arrived here in feeble health on the 17th of August. On the 25th of the same month, Mr. Jewell was taken down with a bilious fever, and his wife with the same fever on the day following. The attack was more severe than any they had before experienced, since their arrival in the country. For several days it was doubtful whether they would recover. But the Lord was pleased again to visit us with mercy, and to make our afflictions lighter than our fears. On the 3d of September they began to amend; but, for a considerable time, continued in a very low state.

During the summer we have also had a number of sick persons in our family;—some of them hired men; others strangers, who were taken sick on the road and could proceed no further. It is always inconvenient for us, with our large family, and many cares and labors, to have the additional care of sick persons; especially those, who do not belong to our family, and for whose accommodation we have made no provision. But, in the above cases, we considered that we were called, by the Providence of God, to exhibit the benevolence of the Gospel, and to imitate him, who, while here on earth, went about healing the diseases, and relieving the distresses of mankind.

With the exception of one or two chronic cases, the health of our own family continued good, until Mr. and Mrs. Jewell, and the other sick persons, were on the recovery. On the 6th of September, Mr. Wright, who, from the time he arrived here, had been constantly employed in taking care of the sick, was himself attacked with a chill and fever. By the timely use of medicine, it pleased the Lord to raise him again, in a few days, to comfortable health. These light afflictions were designed by our heavenly Father to prepare us for one more severe, and which we were soon to experience.

Yes, my dear Sir, the Lord has laid his hand heavily upon us all, and upon me in particular. My dear wife is no longer a partner in our labors, our sorrows, and our

joys. In an unexpected hour, I have been bereaved of a most kind and affectionate companion; my little children of a tender mother; and the mission of a devoted and useful member.

Mrs. Kingsbury, from her first arrival on mission ground till within five days of her death, enjoyed uncommonly good health. During the past summer, in addition to the ordinary labors of the mission, she was much occupied in attending the sick. The Monday preceding her death, she was more than usually occupied in domestic labors, until late in the evening. On Tuesday and Wednesday she was slightly indisposed, which she considered the effect of a cold taken on Monday evening. On Thursday she was better; spent part of the afternoon in sewing; and observed she was almost well.

The disease at first assumed many of the appearances of the common fever of the country; but at last proved to be an inflammation of the bowels, and was very rapid in its progress, terminating life on the ensuing Sabbath morning.

She was in the perfect possession of her reason to the last moment; and, for the last six or eight hours, was sensible she had not long to live. On account of great distress and difficulty of respiration, she could converse but little. In view of the solemn and unexpected event of death, which appeared to be rapidly approaching, her mind was tranquil and resigned. She lamented her unfaithfulness: but expressed a humble hope of her acceptance with God, through the merits of the Savior. I asked her if she regretted the sacrifices she had made, in leaving her father's house and the circle of her dear friends, that she might labor for Christ among the heathen. "O no;" she replied with emphasis, "I only regret that I have done no more." When able to converse, she exhorted us to be faithful to the cause, in which we were engaged, and to prepare to follow her. A short time before her death, she took an affectionate leave of all the family, as they in succession came to her bed side. Her children were peculiarly dear to her; and the idea of leaving them, at their tender age, in this land of strangers, was extremely painful. But she remembered, that God had promised to be their father and their friend. Though she had been in great distress for near forty hours before her death, yet her last moments were without a struggle or a groan. On the 15th inst. a pleasant Sabbath morning, about half past seven o'clock, she was sweetly released from all the sorrows and sufferings of this mortal life, and I trust entered on that Sabbath of

rest, which remaineth for the people of God.

Language is too feeble to express my own feelings on this occasion. I would bow with submission to the divine will. The sovereignty of God is most strikingly displayed in this event. No dispensation of Providence, since our arrival in this land, has fallen so heavily upon us. No one has called louder for deep humility, and self-examination to know wherefore it is, that the Lord is dealing thus with us. My loss none can estimate, but those who have experienced a similar affliction. My prayer is, that this afflicting dispensation may be made a blessing not only to myself, but to the mission, and to this perishing people. If this bereavement should be made the means of uniting us more firmly in holy love, of making us more diligent and useful in our labors, of exciting us to greater zeal and fidelity for the salvation of sinners, Mrs. Kingsbury's death may do more than she could have accomplished by a long and laborious life.

I have only time to add, that we hope the Committee will not be discouraged by these repeated and sore afflictions. We more than ever feel the need of additional helpers to strengthen the things which remain, and to occupy different places in this wide field, which is already white to the harvest. From different and distant parts we hear the daily call, *Come over and help us*. We now have the pecuniary means, but not the persons, necessary to carry on the work. We are peculiarly tried on this subject. We know not what encouragement to give, or what arrangements to make.

With the leave of Providence, I shall set out in a few days with Mr. Jewell, if he is able to travel, for the six towns, to do something towards making preparation for a school in that district. But the feeble health of him and his wife will render it necessary that they have help soon.

At the close of his letter Mr. Kingsbury says, "If we had a few good assistants to go into different parts of the nation, and teach a few children in each place, and give some instruction to the people, we think it would greatly subserve the cause."

In a previous letter, Mr. Kingsbury enumerates the following additional helpers, as peculiarly needed at the present time; viz. at Elliot, a blacksmith, a teacher to assist Mr. Wood in school and to labor with the boys, a carpenter, a shoemaker, a cook, that is, a strong man to labor in and about the kitchen; at Mayhew, a good evangelist, and one or two persons to labor with the boys when out of

school, and at other times to labor about the house, as circumstances may require; at the French Camps, a good, energetic, faithful man to labor on the farm; at the Six Towns two or three laboring men, to aid Mr. Jewell, in getting that establishment in operation.

It is desirable that all these persons should be faithful, humble servants of Christ, willing to devote their whole strength to his cause. At present, it seems necessary that most of them, if not all, should be unmarried. They should possess the essential qualifications of a willingness to labor and a habit of self-denial. They should cultivate a kind, obliging disposition, and add to it unceasing diligence, and unwearied perseverance. Thus will they have great enjoyment in their work, and be able to do much for the heathen.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

from Sept. 13th to Oct. 12th inclusive.

Acworth, N. H. A female friend, by Rev. P. Cooke, (\$5, for educ. hea. child.)	8 00
Andover, Ms. Char. box of the Soc. of Inq. in the Theol. Sem. by Mr. C. Cutler,	25 97
Miss. Field, Asso. of the Theol. Sem. by Mr. E. C. Tracy, Treas.	14 22
Western Miss. So. by Miss E. A. Pearson, Sec.	23 00
Athens, Ga. E. Newton, by Dr. Butler,	5 00
Augusta Co. Va., "Brown's meeting house cong." by R. S. Young; Maj. S. Bell and R. S. Young, 5 ea. A. Thompson and T. Thompson, 2 ea. John Tait, 1,50; H. Wilson, 1; Wm. Saunders and Robt. Cunningham, 50 c. ea.	17 50
Capt. Wm. Robertson, by W. Clarke, Esq.	5 00
Bath, N. Y. A coh. member, saved by abst. from tobacco, the first year of his Christian life; by the Rev. D. Sutherland,	2 00
A lady, from useless orna. by do.	1 00
Bedford, Ms. Sundry indiv. for the Pales. miss. by Rev. W. Goodell,	13 66
Louisa Preston, a little girl, for do. by do.	20
Belcherstown, Ms. Young Men's Benev. So. by Mr. G. B. Woods, Tr.	20 00
Benson, Vt. Female Cent So. by E. S. R.	14 00
Bernardston, Ms., Females, by Mr. Z. C. Newcomb,	2 50
Beverly, Ms. Fem. Western Miss. Soc. by Mrs. Abigail Lovett,	45 00
A Soc. of young ladies, for David Oliphant, Mon. Con. in the 3d Cong. So. by the Rev. D. Oliphant,	22 05
Billerica, Ms. Fem. Social Relig. Read. Circle, 3d payt. for Nathaniel Whitman, by a member,	12 00
Boscawen, N. H. Mon. con. by the Rev. Dr. Wood,	6 77
Fem. Cent Soc.	6 61
A small sch. for hea. chil.	1 00
Boston, Ms. A friend,	1 00
An individ. to make a balance,	14
Mr. D. D. Rosseter, for Ind. miss.	2 00
An individ. who aims to collect 1,000 towards a mission to South America; dona. from Rev. A. S. Atwood, Mansfield, Ct. 1,00; from L. P. H. 11,5; a lady in Pittsfield, Ms. 5; av. of miss. card, by Dr. Ard and — Mc Dowell, Esq. Lewistown, Pa. 25,00; av. of do. by Mrs. Elliott and Mrs. McLure, do. 20,	62 05
United Mon. Con. for the Pal. miss.	68 38
Second semi-ann. payt. of 8 young men of Old South So. for B. B. Wisner, at Brainerd,	15 00
Coll. by Miss L. Battelle,	4 96

A lady who has remitted 1,393 72; C. box of Miss Mary Perry, Richmond, Ms.	1 00
Children in School St. Sab. Sch. for Josiah Vinton,	3 76
C. box in I. G.'s shop, for hea. chil. at Brainerd,	1 76
From an unknown indiv.	500 00
Bradford, Ms. Soc. of young men in the Acad., for civ. and christ. the Abor. by Mr. J. Batchelder, Tr.	7 50
Second par. coll. at mon. con.	10 60
Brainerd, Cher. na. A. Beattie, 3,00; E. Hicks, by Mr. Chamberlain, 1,00,	4 00
Braintree, Ms. Chil. of Miss Newell's sch. in Rev. Mr. Perkins's soc.	2 75
Fem. Miss. Soc., by Mrs. Storrs, Tr.	50 00
Branford, Ct. Fem. For. Miss So. by Mrs. Sally Frisbie, Tr. 12,35; a friend, 16,00; private char. box, 2,00; rem. by T. Dwight, Esq.	24 35
Fem. Char. So. 5,00; a fem. friend, 2,00,	7 00
Brattleborough, Vt. Lydia Van Doom, for the S. I. miss.	2 00
Brimfield, Ms. A coll. by the Rev. A. Bishop, 16,25; a lady, 10,00,	26 25
Brookfield, Vt. Fem. Ct. So. by Rev. E. Lyman,	20 00
Brookfield, Ct. Fem. Char. Soc. by Rev. Mr. Brundage, rem. by T. Dwight, Esq.	16 50
Bucksport, Me. Mon. con. by Mr. R. Blodget,	15 00
Butternuts, N. Y. Mon. con. by Rev. S. Williston, 4,73; Fem. Miss. Soc. 15,58,	20 31
Canandaigua, N. Y. Char. box in Miss Shepard's sch. for S. I. miss. 1,50; a little girl in Sb. sch. by the Rev. J. Merrill; 50 c.	2 00
Canton, Ms. Fem. Miss. Soc. for the S. I. miss. by Miss F. Crane, Tr.	22 50
Catskill, N. Y. B. W. Dwight, Esq. 7,00; Orrin Day, Esq. 150,00; Hon. Thos. B. Cooke, 50,00; a fem. friend, by Rev. Dr. Porter, 5,00,	212 00
— Cherry Valley and other places, av. of jewelry contrib. for Pal. miss., by Rev. W. Goodell,	100 00
— See Boston.	
Charleston, S. C. Juv. Hea. Sch. Soc. of the Sd Presb. chh. for Andrew Flinn, by Mr. T. Flemming, Super.	30 00
Charlestown, Ms. Chil. in Rev. Mr. Fay's cong. for hea. youth, from Lydia Ann Flint, now deceased, 1,00; Geo. and Wm. Flint, ea. 50 c.	2 00
Cherry Valley, N. Y. See Catskill.	
Chester, N. H. A coll. in Miss I. C. Colby's sch. for hea. chil. 1,12; a few indiv. by Miss Colby, 2,00,	3 12
Concord, Ms. Mon. con. by Rev. Dr. Ripley,	6 12
Connecticut, A friend,	10 00
Conway, Ms. Char. Soc. by Mrs. P. Howland, Tr.	19 00
Coxsackie, N. Y. Ladies to ed. a child in the family of Dr. Seudder, to be named Gilbert R. Livingston, first an. payt. by Mr. C. Eddy,	20 00
Creek Path, Cher. na. From Catharine Brown, for the Pal. miss. by the Rev. Mr. Goodell,	16 50
Dalton, Ms. a coll. 16,70; Miss D. W. 2,00; by Rev. H. Bardwell,	18 70
Danbury, Ct. Gent. So. for ed. heath. ch. by Rev. Mr. Andrews, Tr. 9,00; Ladies So. for ed. hea. ch. by Mrs. Sarah Andrews, 10,07; mon. con. by Rev. Mr. Andrews, 3,18; schol. of Sab. sch. 2,75, by T. Dwight, Esq.	25 00
Dedham, Ms. Miss Winslow, by Miss Battelle, 5,00; Mrs. Joseph Stow, 2,50	7 50
Deerfield, Ms. A revolutionary pensioner,	3 00
Deposit, N. Y. Mon. con. 23,00; av. of a m. f. 1,00; from a friend, 3,00; av. of miss. lumber, from a friend, 5,00; by Rev. Dr. Porter, Catskill, N. Y.	31 00
Detroit, Mich. Maj. Maxwell's offering, from his revo. pension, 4,00; Mrs. R. Brooks, for the Jews, 50 c. by J. Deming,	4 50
Dorset, Vt. A coll. by Mr. Channey Eddy,	10 53
Dracut, Ms. Mon. con. in the first par. by the Rev. J. Merrill, for the Choc. miss. 2,00; for gen. objects, 12,59,	14 59
Durham, N. Y. For the S. I. miss. by the Rev. S. Williston, contrib. in the first Pres. soc. 31,36; mon. con. 10,42; young men, av. of grass mowed on shares, 6,68; a Cler. a mar. fee, 5,00, a char. box, kept in a work. and read. Soc. 4,21; avails of 2 gratis sets of the Miss. Herald, 3,00; L. Strong, 1,50; Miss P. Spencer, av. of jewelry, 1,00; L. Hays, a boy, av. of garden roots, 1,00,	64 17
Durham, Ct. Young Men's Benev. Soc. Mr. Merwin, Tr. by T. Dwight, Esq.	17 00
East Guilford, Fem. Cent So.	10 00

East Hartford, Ct. Sund. ind. in Rev. Mr. Fairchild's soc. 48,33; Mon. con. 28,67; Fem. Char. Soc. for Pal. miss. 5,00; H. Fairchild, a little girl. 25 c. by Rev. W. Goodell,	82 25	a coll. in Rev. Dr. Flint's soc. by Rev. W. Goodell, 15,00,	113 07
East Haven, Ct. Mon. con. by Rev. Mr. Dodd, rem. by T. Dwight, Esq.	11 25	Harvard, Ms. Mrs. Lucy Huse, by Rev. G. Fisher,	3 00
Easton, Ms. Gen. Leach, by Rev. Mr. Sheldon,	39 00	Hatfield, Ms. Fem. So. for edu. Joseph Lyman, 6th ann. payt. by Rev. Dr. Lyman, 30,00; a fem. friend, 10,00; indiv. av. of m. fields, thro' Hamp. Chr. Dep. 23,00,	63 00
Eastport, Me. Av. of a gold necklace,	3 25	Haverhill, Ms. Ladies' Benev. So. of the W. par. by Mrs. A. Bradley, Tr.	19 00
East Sudbury, Ms. indiv. a contribution, by Mr. E. Rice,	6 34	Hinsdale, Ms. A coll. 19,6; Dr. A. Kittridge, 2,00; Miss Warner, 50 c.; chh. funds, 7,19; chh. funds, for Elliot miss. 6,19, by Rev. H. Bardwell,	34 94
Eaton, Ga. Fem. char. so. of Union acad. and vicin. in Putnam co. for Ind. sch. by Mrs. L. W. Turner, Tr.	25 00	Holden, Ms. Fem. Char. Soc. Mrs. M. C. Rogers, Tr. by Rev. W. Goodell, 35,00; Fem. Read. and Char. Soc. for S. I. miss. by Miss Estabrook, 12,00,	47 00
Egremont, Ms. Mon. con. by Rev. H. Bardwell,	5 00	Ipswich, Ms. Mr. A. Gould, by Rev. D. T. Kimball, for Cher. miss.	50
Elmira, N. Y. Av. of m. fields, by the Rev. H. Ford, 23,00; Fem. Miss. So. av. of mon. con. coll. 9,00; the bal. in the treas. of the Soc. 3,00,	35 00	Jaffrey, N. H. Ladies' so. 2d payt. for Levi Spaulding, by Mrs. E. Parker,	12 00
Exeter, N. H. A soc. of young ladies, by Mr. G. L. Soule, for Ind. at the west,	14 00	Jamaica, Vt. M. field,	2 00
Fairfield, Ct. Ladies' For. Miss. Soc. Miss E. Hull, Tr. by T. Dwight, Esq.	22 00	Jonesborough, E. Ten. Dr. David Nelson, a balance,	6 75
Fair Haven, Ms. A surplus of the Heathen's Friend So. by Miss S. Hathaway, Tr.	1 82	Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	7 25
Fair Haven, Ct. Char. box of Miss Hotchkiss, by T. Dwight, Esq.	1 75	Lancaster, Ms. A coll. by Rev. H. Bardwell, 11,00; Miss Ruth Collins, 5,00,	15 00
Fall River, Ms. Instructress and class of misses of the vestry sch. 2,50; mon. con. 66 c.	3 16	Langdon, N. H. Mon. con. by A. Kingsbury,	2 00
Fitchburgh, Ms. Miss. and ed. soc. for the Rev. A. Thurston, at the S. Isl. by Mr. W. Johnson, Tr. 53,00; a coll. on the 4th Sab. in Sept. for the S. Isl. miss. 21,00,	74 00	Lansingburgh, N. Y. From indiv. for the S. I. miss. by Rev. Dr. Blatchford, 51,50; First Fem. Miss. Soc. by Mrs. H. Alvord, Sec. 30,00,	81 50
Ladies, for hea. chil. at the S. Isl.	12 00	Lebanon, Ct. Newell Ct. So. of Exeter par. by Rev. C. B. Everest,	11 00
Franklin, N. Y. Contrib. in the cong. so. by the Rev. M. Smith,	3 63	Lee, Ms. A coll. by Rev. H. Bardwell,	34 00
Freehold, N. J. Mrs. Eleanor Conover, 3,00; Hanna Wickoff, of Manalapan, for the S. I. miss. 20,00; by Mrs. M. Scudder,	23 00	Lenox, Ms. Contrib. in the Cong. Soc. by J. W. Robbins, Esq.	23 22
Freeport, Me. Fem. Miss. and Benev. Soc. tow. the support of <i>Veazie Merrill</i> , in a miss. fam. in Ceylon, by Miss M. A. Hyde, Tr.	10 00	Lewistown, Pa. See Boston.	
Gilmanston, N. H. Cong. chh. contrib. at four seasons of com. by the Rev. Mr. Spofford, 13,55; add. to the coll. of Rev. Mr. Bardwell, 1,02; Ladies' Jews' Soc. for a sch. of Jewish chil. in Bombay, 31,25; av. of jewelry, from a fem. friend, 4,13,	49 95	Limerick, Me. Miss Soc. of do.	8 00
Glastenbury, Ct. A friend, by Rev. Dr. Chapin, Mon. con. by the Rev. C. Burge,	5 00	Lincoln, Ms. Hea. Sch. Soc. by E. Wheeler, Tr. to ed. <i>Samuel Lincoln</i> , at Brainerd, 30,00; a lady, by Dea. S. Farrar, 1,00,	31 00
Goochland, Va., P.	10 00	Livingstonville, N. Y. Several little girls, av. of needle work, 1,50; char. box, kept by Misses Stimpson, 66 c.	2 16
Gorham, N. Y. The Rev. Joseph Merrill, 2d payment for <i>Joseph Platt Merrill</i> ,	12 00	Long Island, N. Y. A lady, by T. Dwight, Esq.	1 00
Gorham, Me. A few children,	50	Manalapan, N. Y. See Freehold.	
Goshen, Ms. Fem. asso. 12,00; Harvey Hawks, 1,00; a friend, 5,00,	18 00	Manchester, Vt. Mr. Joseph Burr. for Am. Ind. 25,00; do. for S. Isl. miss. 25,00; Milo L. Bennett, Esq. 5,00; Messrs. Lemon, 1,00; Raymond, 2,00; Munson, 1,00; others, 1,00; by Mr. C. Eddy,	60 00
Granville, N. Y. Male part of the Juv. Ed. So. 5th ann. payt. for <i>Nathan H. Raymond</i> , <i>Nathaniel Parker</i> , and <i>Benj. Leavens</i> , 36,00; gen. purp. 26,00, fem. part of the Ed. Soc. for <i>Ebenezer Walker</i> , and <i>Mary Dayton</i> , 24,00; fem. sch. in Ceylon, under the direc. of Mr. Poor, 36,00; a coll. in Un. Soc. chh. 8,25; a coll. at the corners, 5,2; do. in S. Granville, 6,6; Messrs. Hollister, 3,50; Shumway, 2,00; H. Town, 1,00; S. Town, 1,00; Oliphant, 1,50; Shepherd, 3,00; Steel, 2,00; Dayton, 1,00; E. Hukley, 2,00; and Mrs. E. White, 2,00, other individ. in sums less than a dollar, 4,60; by Mr. C. Eddy,	164 93	Mansfield, Ct. Mon. con. in first par. by Rev. A. S. Atwood, 3,00; Mr. Moses Davis, by do. 1,00,	4 00
Mites from a few indiv. by Mr. C. Eddy,	67	Massachusetts, A Friend of missions,	10 00
Great Barrington, Ms. a coll. by Rev. H. Bardwell,	13 03	Meriden, Ct. Fem. Cent. Soc. by T. Dwight, Esq.	4 00
Greenfield, Ms. Female Asso. by Messrs. S. Stearns, Tr. for sch. in Bombay,	21 00	Middlebury, Vt. Frederic Hall, Esq. for <i>Frederic</i> and <i>Fanny Hall</i> ,	24 00
Greenwich, Ct. Hea. Sch. So. Miss S. Lewis, Tr. 50,00; Fem. For. Miss. So. Mrs. R. Walker, Tr. 61,50; by T. Dwight, Esq.	111 50	Middlebury, Ct. A dona. from the chh. by Dea. Stone, 12,00; a lady, 1,50; two indiv. 75 c. by T. Dwight, Esq.	14 25
Groton, N. Y. Mrs. Blodget, by Rev. J. Dean,	1 00	Middlefield, Ms. D. Mack. for a hea. chi. in Ceylon, to be named <i>David Mack</i> , by Rev. H. Bardwell,	20 00
Hadley Upper Mills, Ms. Mrs. Olive Smith,	33	Middleton, Ct. And Vic. For. Miss. So. by Richard Hubbard, Esq. Tr. 36,15; three chi. saved by acts of self denial, 50 c.; a fem. friend, 50 c. a friend, 1,00; another fr. 38; a chi. av. of industry, 62 c.	39 15
Hadlyme, Ct. Small child. of Miss A. Vaill's sch. by Rev. Mr. Vaill, 78 c.; mon. con. by do. 1,22,	2 00	Milford, Ct. Fem. Mite So. of Burrill's farms, by T. Dwight, Esq.	12 00
Halifax, Vt. Fem. Char. So. by Mrs. M. S. Wood, Tr.	21 00	Millers' place, L. I. Fem. Cent. So. by T. Dwight, Esq.	18 00
Hampden Co. Ms. A friend, for Ind. miss. 10,00; for Pal. Miss. 10,00; for S. Isl. miss. 10,30 00		Montpelier, Vt. Juv. So. 6th an. payt. towards ed. <i>Chester Wright</i> and <i>Charlotte Wright</i> , by Miss E. S. Jewett, Tr.	11 00
Aux. Miss. Soc. by the Hon. G. Bliss, Tr.	90 00	Nassau, N. Y. A coll. in Dutch Ref. chh. by Mr. C. Eddy,	8 40
Hancock, N. H. Mon. con. by Mr. J. D. Abbot, for Sand. Isl. miss.	12 38	Newburyport, Ms. 4th an. payt. for <i>John Giles</i> ,	12 00
Ilanover, Ms. Female Mite Soc. by L. Stockbridge, Tr.	15 00	New Hampshire, A friend, for For. Miss.	15 00
Hartford, Ct. A friend, 1,00; a coll. in the first weeks. so. by the Rev. W. Goodell, 97,7;		New Haven, Ct. Young Ladies' Benev. So. by Miss A. Dunning, Tr.	10 00
		A friend, by Mr. Whiting, 5,00; do. by do. 50 c.; young ladies in Miss Peters' sch. 6,00; Miss E. Fowler's c. box. 42 c.; young ladies' sewing so. for <i>Sam. J. Mills</i> , by E. Ives, Tr. 12,00; indiv. by Mr. Whiting, 81 c.; coll. at the anniversary of the Board, 227,9; by T. Dwight, Esq.	251 82
		For the Pal. mis. a lady, 5,00; a young lady, 1,00; a woman of color, 1,00; a lady to purchase Bibles for distrib. at Jerusalem, 4,00;	

Mrs. Birch's family, 3,00; David B. Spencer, a prem. for committ. Serip. 66; Eliza T. Spencer, do. 88 c.; by Rev. Wm. Goodell, 15 54	dies' Char. So. 4,00; Mrs. Jane Williams, 1,00; Miss Osgood, 50 c. by Mr. C. Eddy, 17 67
For. Miss. So. of the E. Dist. of N. H. Co. by Rev. M. Noyes, Tr. 19 00	St. Albans, Vt. N. B. Wells, for S. I. miss. 20 00
Fr. the head of a fam. saved by abstinence fr. a luxury, 1 00	Salem, Ms. Mr. J. B. Lawrence, 6th. ann. payt. for Nathaniel Niles, 12 00
Fem. Miss. So. by Miss A. Dunning, Sec. including 1,79, fr. child. for hea. chil. 33 00	Salisbury Ferry, Ms. Fem. Rec. So. for Ind. miss. by Mr. S. Tenny, 5 00
Mrs. Edward Cobb, for a doz. "Barley Wood," and one copy Miss. Papers, by Miss L. Battelle, 5 00	Salisbury, Ct. Ladies' asso. by Miss M. Strong, Tr. 22 53
New Marlborough, Ms. A coll. by Rev. H. Bardwell, 30 00	Sandisfield, Ms. A coll. by Rev. H. Bardwell, Saybrook, Ct. See Boston. 33 58
New Milford, Ct. Fem. Mite So. for S. I. miss. by T. Farrand, Tr. 16 00	Schaghticoke, N. Y. A coll. in the Dutch Ref. chh. 4,00; at the Point, 1,87; by Mr. C. Eddy, 5 87
Norridgewock, Me. Juv. Soc. 4th payt. Josiah Peet, by Rev. J. Peet, 12,00; mon. con. 12,00; a friend, av. of a small miss. field, 5,00, 29 00	Sheffield, Ms. A coll. 52,41; Fem. Benev. So. 12,00; Fem. Char. So. 25,18; association of Ladies, 3,00; mon. con. 24,52; by Rev. H. Bardwell, 117 11
Northampton, Ms. (and neighb. towns, by Dea. E. S. Phelps, Tr.) A friend in Northampton, 2,00; Fem. Benev. So. of Hatfield, 14,1; a so. of females at Hadley, upper mill, for transla. 2,92, 18 93	Miss E. D. 50
A sub. to the Her. thro' Hamp. Chr. Dep. 50	Sherburne, N. Y. Char. box for hea. sch. by T. Dwight, Esq. 6 00
For. Miss. So. of Northamp. and neighb. towns, by Dea. E. S. Phelps, Tr. fr. the Granby Char. So. 2,25; a lady in Granby, 1,00; a gent. 1,00; For. Miss. So. of Hatfield, 18,25, 22 50	Springfield, Ms. Young Misses' Sand. Islands Miss. Society, by the hon. G. Bliss, av. of labor, 12 00
Northfield, Ms. Fem. asso. for ed. hea. youth in India, by Miss M. Alexander, Tr. 14 42	Staunton, Va. Mrs. Jane Telfair, 5,00; Miss Ann E. Telfair, 5,00, 10 04
Northford, Ct. Fem. Benev. So. Miss J. A. Maltby, Tr. by T. Dwight, Esq. 9 00	Stockbridge, Ms. A coll. 60,61; two ladies, 2,50; fr. the chh. funds, for the Jews, 22,30, by Rev. H. Bardwell, 85 41
North Killingworth, Ct. Fem. Read. So. Miss Redfield, Tr. by T. Dwight, Esq. 3 94	Stockholm, N. Y. Ebenezer Hulburd, Esq. 10 00
North Milford, Ct. Av. of m. field, by do. 9 46	Stoughton, Ms. A friend, by Rev. E. Gay, 50 00
North Yarmouth, Me. Mon. con. first par. for Pal. mis. by Rev. A. Cummings, 15 00	Sturbridge, Ms. Mon. con. by Rev. Mr. Bond, 22 00
North Yarmouth, Ms. For. Miss. Soc. of N. Yar. and vic. by Mr. S. Sweetser, Tr. 32 00	Southbridge, Ms. Mon. con. by Rev. J. Park, 5,22; Fem. So. for S. Isl. miss. 12 78, 18 00
Norwich, Ms. Rev. S. Tracy, half av. of a wagon, sold thro' Hamp. Ch. Dep. 9 00	Topsham, Me. Mon. coll. by Mr. Nathl. Coffin, 5 10
Coil. by Miss E. Smith, in her sch. 3 46	Tunbridge, Vt. Rev. David H. Williston, by Mr. D. S. Whitney, 50 00
Norwich, Vt. Mr. Thos. Emerson, for six chil. in Mr. Woodward's fam. in Ceylon, 2d ann. payt. 72 00	Tyringham, Ms. A coll. 26,90; G. Hale's c. box, 1,00; S. P. Dow's do. 1,30, by Rev. H. Bardwell, 29 20
Norwich, Ct. Fem. Juv. Miss. So. for the miss. at Brainerd, by Mr. W. C. Gilman, 1 00	Wallingford, Ct. Fem. Cent So. by T. Dwight, Esq. 12 23
First Soc. mon. con. by C. Lathrop, Esq. for S. I. miss. 5 00	Waltham, Ms. Mon. con. in the 2d par. by Rev. S. Harding, 16 50
Otis, Ms. A pri. coll. 4,00; Char. So. 2,00; mon. con. 4,00; T. Case, 1,00; by Rev. H. Bardwell, 11 00	Walton, N. Y. A friend, by Rev. Dr. Porter, 4,00; do. by do. 25 c.; Mr. A. Bassett, 5,00 9 25
Ovid, N. Y. Mon. con. by Mr. J. L. Eastman, 16 00	Warwick, Ms. A Fem. friend, 1 00
Oxford, Ct. Dona. fr. Mr. Fairchild, a bal. 50	Waterford, Me. M. field, by Rev. Mr. Ripley, 3,00; coll. in mite box at a wedding, March 19th, 1,62; c. box of Mrs. Farrar, for S. Isl. miss. 1,00; 5 62
Parsonsfield, Me. Dona. by Sam. Garland, Esq. 12,00; do. by Mrs. Moore, 5,00, 17 00	Waterford, N. Y. From indiv. by Rev. Dr. Blatchford, for S. Isl. miss. 51 00
Peru, Ms. A coll. 33,85; Mrs. Brown, av. of a lamb, 2,00; by Rev. H. Bardwell, 35 85	Watertown, Ct. Miss Polly Nettleton, for sch. at the Sand. Isl. 10 00
Pittsfield, Ms. Box at the mon. con. by Rev. H. Humphrey, 2 00	Wells, Me. A widow's mite, for Pal. miss. by Rev. J. Greenleaf, 1 00
A coll. 70,37; mon. con. 2,00; M. Newell, 1,00; by Rev. H. Bardwell, 73 37	Westborough, Ms. From the Sister So. for Sand. I. miss. 8 00
Plainfield, Ms. Chil. of a Sab. sch. for hea. chil. by Miss Richards, 1 00	Westfield, Ms. A contrib. by Rev. J. Knapp, 24,27; a so. of ladies at the Farms, by Mrs. Hart, Tr. 3 70, 27 97
Portland, Me. Fem. Miss. Soc. by Mrs. E. P. Mitchell, 67 56	The Ladies' So. for a chi. in the family of Mr. Bingham, at Sand. Isl. to be named Clarissa Knapp, by Mrs. C. P. Collins, Tr. 35 00
Av. of Chr. Almanacs, by Rev. A. Rand, 1,50; E. 1,00, 2 50	Westfield Farms, Ms. A soc. of ladies, by Rev. J. Knapp, 3 20
Mon. con. in the Chapel Cong. Soc. by the Rev. Mr. Smith, 4,7; Fem. Miss. So. in do. by do. 9,00, 13 07	West Haven, Ct. Miss H. Kimberly, 1,00; indiv. for hea. chil. 1,86; Fem. Cent So. by Mr. W. Stebbins, 15,00, by T. Dwight, Esq. 17 85
Portland Branch of the For. Miss. So. 118 00	West Stockbridge, Ms. A coll. by Rev. H. Bardwell, 14 70
Potsdam, N. Y. Fem. Char. So. by Miss L. Raymond, Pres. 7 20	Weymouth, Ms. From Ladies, 1 00
Princeton, Me. Con. in Presb. Soc. by Rev. W. Goodell, 46 50	Whitehall, N. Y. A coll. 14,77; miss. field, 15,00, by Mr. C. Eddy, 29 77
Princeton, N. J. Miss Sarah Gray, in part for a chi. at the Sand. Isl. to be named Joseph Gray, 15 00	Whitehall, N. Y. E. par. a coll. 6,12; Fem. Char. So. 2,28, by do. 8 40
A friend, for the S. Isl. miss. 5 00	Windham, N. Y. Orphan So. for orphan sch. in Bombay, by Rev. Dr. Porter, 5 75
Providence, R. I. Mr. S. G. Wheeler, by Miss L. Battelle, 3 25	Windsor, Ms. A coll. 20,4; Fem. Cent So. 15,00; by Rev. H. Bardwell, 35 04
Quincy, Ms. Fem. Evang. So. by L. Savil, 12 00	Woburn, Ms. Mrs. Mary C. Baldwin, for For. miss. 4,00; for Dom. do. 2,00, by Rev. J. Bennett, 6 00
Reading, Ms. Mrs. H. Parker of S. par. by Rev. Mr. Green, 2 00	Woodbury, Ct. Saml. R. Andrew, for Samuel Andrew, 12 00
Rehoboth, Ms. An indiv. by Mr. A. Bliss, 2 00	Worcester, Ms. E. S. and R. three sisters, for the Pal. miss. by Rev. W. Goodell, 30 00
Richmond, Ms. A coll. by Rev. H. Bardwell, 32 00	A friend, for the Pal. miss. by Rev. W. Goodell, 5 00
Roxbury, Ms. A widow, a thank-offering, 1 00	Mon. con. in first chh. by Mr. H. Wheeler, 20 00
Rutland, Ms. Mon. con. by Rev. J. Clarke, 12,11; a friend, 3,00; another do. 1,00, 16 11	Worcester Co. Ms. Rel. Char. So. by Rev. Joseph Goffe, Tr. 110,00; ladies in Northbridge, Ms. for Jn. R. Crane, 12,00; ladies in Milbury, Ms. for Joseph Goffe, 12,00, 124 67
Rutland, Vt. W. par. A coll. 17,59; mon. con. So. 8,29; Fem. Char. Cent So. 6,00, by Mr. C. Eddy, 31 79	
Rutland, do. E. par. A coll. 12,17; Young La-	

From places unknown, or purposely concealed by the donors:—
Sept. 19, A friend, for the Sand. Isl. miss. 10 00
19, An individ. 10 00
Oct. 2, See Boston.
3, For the Sand. Isl. miss. 25 00
5, An indiv. 3 00
Amount of donations from Sept. 13th, to Oct. 12th, inclusive, \$5,788 56.

DONATIONS IN CLOTHING, &c.

Abington, Ms. A pr. of hose, knit by a child 6 years old, dec'd. for Brainerd.
Boston, Ms. A set of the Gospel Treasury, fm. a lady.
East Sudbury, Ms. A bundle, fm. indiv. by Mr. E. Rice.
Gilmanton, N. H. A pr. of shoes, fm. a friend, for Brainerd.
Hamstead, N. H. A box of clothing, fm. ladies and young misses.
Pepperell, Ms. A box of sundry articles, coll. and sent by Mrs. E. Heald, 15 67
Sutton, Ms. A box, fm. ladies, for Mayhew, by Mr. Morse, 50 00
Wendell, Ms. A box, fm. ladies, for Brainerd.
Westborough, Ms. A box of Testaments, &c. fm. the Juv. Straw So. by Miss S. Grout, Tr. 19 00
Windham, Vt. A box, fm. the Cent and Dorcas So. for Elliot, 53 00
Worcester, Ms. A box of clothing, books, &c. fm. the Worcester Fem. West. Miss. So. Miss F. H. Porter, Tr. for Mayhew, 52 00

For the Sandwich Island Mission.

Abington and Hanover, Ms. a box, fm. a So. of fem. in the former place, 21,25; fm. the latter place, 7,50, by Mercy Ford, 28 75
Andover, Ms. A box, fr. the Western Mission So. by Miss E. A. Pearson, 41 75
Ashby, Ms. A bundle, fr. the Fem. Juv. So. 12 00
Boston, Ms. A package of books, fr. friends.
Canton, Ms. A bundle of cloth, fr. Fem. Miss. So. by Miss F. Crane.
Charlestown, N. H. Box fr. Char. Soc. for Mr. Bingham and family, by Mrs. Crosby.
Dedham, Ms. Package of small garments and books, fr. chil. in sch. of Miss L. Ames, in Rev. Mr. Cogswell's par.
East Sudbury, Ms. a box fr. indiv.
Fitchburgh, Ms. An order for articles of hardware, fr. Messrs. J. and J. Farwell, by Mr. W. Johnson, 10 00
Trunk, for Rev. A. Thurston, containing farming utensils, valued at 10,00, fr. Messrs. J. & J. Farwell; books, &c. princ. fr. a few ladies, 30,00, by Rev. W. Eaton, 40 00
Sixteen window-sashes, fr. Messrs. A. & T. Eaton, by do. 5 00
Gilmanton, N. H. Two books, from a friend.
Hanover, Ms. See Abington.
Hartford, Ct. A box of sundries.
Holden, Ms. A bedquilt fr. Fem. Rea. and Char. So. by Miss A. Estabrook.
Hopkinton, Ms. A box, from the Dorcas So. 33 09
Lansingburgh, N. Y. A box of clothing and books, fr. indiv. by Rev. Dr. Blatchford, at the disposal of Rev. C. S. Stewart, 140 07
Middletown, upper houses, Ct. a box of sundries, transmitted by Mr. W. C. Redfield, 17 00
North Bridgewater, Ms. Box of clothing fr. Fragment So. princ. for a chi. to be ed. in fam. of Messrs. Whitney and Ruggles, and to be named Mary Hullam Huntington, by Rev. Daul. Huntington.
North Yarmouth, Me. A box of clothing, viz. fr. the Newell So. for a chi. to be named Asa Cummings, 10,94; fr. the Philethnician So. for a chi. to be named Elizabeth Mary Cummings, 19,90; fr. do. for the miss fam. 7,52; by Rev. A. Cummings, 29 36
Pepperell, Ms. a web of blankets, coll. and sent by Mrs. Elizabeth Heald, 14 00
Southampton, Ms. A box, thro' the Hamp. Chr. Dep. for Mr. Bingham and fam.
South Hadley, Ms. A box, fr. the Char. So. for Mr. Bingham and fam. by Abby W. Allen, Tr. thro' the Hamp. Chr. Dep. 92 50
Springfield, Vt. Box, for Mrs. Bingham. fr. la. by E. Sniley, 15 00

Sunderland, Ms. Box, from Young Ladies' Benev. So. 64 76
Waterford, N. Y. Box, fr. indiv. at the disposal of Rev. C. S. Stewart, by Rev. Dr. Blatchford, 49 71
Westfield, Ms. Box, fr. ladies. 42 00
Weymouth, Ms. A small bundle from ladies 4 55
The following donation has been received by Mr. John P. Haven, New York.
Genoa, N. Y. A bundle (inclu. in the box fr. Groton, pub. in the Sept. Her.) fr. fem. in E. Presb. cong. 44 00
ERRATUM:—A box of glass acknowledged in the Herald of the last month, from Dr. A. Johnson, Sullivan, should be, a box of clothing for Brainerd Mission, from several ladies in Sullivan, Me. 30 00

FOREIGN INTELLIGENCE.

ENGLISH WESLEYAN MISSIONARY SOCIETY.

West Indies:—ANTIGUA.

Extracts from Mr. Hyde's Journal.

February 15, 1821. I have been preaching at Betty's Hope, an estate belonging to Sir C. Codrington. The people were deeply attentive. The manager behaved with great politeness when I called upon him, wished me great encouragement, and good success. He told me that Mr. Baxter used to preach on the estate, and several of the first Missionaries; and added, "Most of the slaves on this estate are in your society, I believe; and I am happy to say, that they are very exemplary. A very great change," he further observed, "has taken place in their conduct since they began to think for themselves, and to act from religious principle. We scarcely ever use the whip now," said he, "not once in a quarter. It is not needful!" This is cause for gratitude, and encouragement to labor in this good work.

March 9. Went this evening on Casmajor's estate; and as I had not been there before, I went first to see the manager, who received me with great kindness, and bore an excellent testimony to the effects of religion amongst his people, the greater part of whom are members of our society. He observed, "The sound of the whip is rarely heard on the estate, and we have very few offences. Of course they get a little out of the way at times, but I do not think there is a better gang of negroes in the country." Then you think, said I, crimes have considerably decreased amongst them? "I am sure of it," he replied. "We need only look at the old journals on the estate, and compare them with the present ones, which I and my lady were doing not long ago, when we discovered amongst other things, that the number of run-aways generally amounted to five or six a week, but now such a thing rarely occurs. In fact, we have had but one instance since I have been on the estate, which is about five years, and that was a foolish little girl who did not know what she was doing." I, of course, was much pleased, and went with additional spirit to visit the sick; and preach to the people on the nature, necessity, importance, and blessedness of regeneration. I then gave tickets, and settled two disputes; one between an adult negro and his aunt. He, it

appears, from some offence, had lately passed by her without speaking, but "his heart tell him dat no right before God;" and, with tears running down his cheeks, he confessed his unhappiness, and wished to be made friends. I called for his aunt,—talked to both,—they shook hands, and departed perfectly at peace. The other case was a negro young man, who had quarrelled with the young woman he had engaged to marry, and was now resolved, although the banns had been published, to leave her. I told him he must not; and gave him and her suitable advice. He, however, seemed determined not to comply with what I stated to be right. At last I said, "Well, then, you must now take your own way." At this he started; and in a moment replied, "No, Massa, no! Me no take my own way. My way no good: me take yours."

April 1. Preached at Parham. Fifteen persons were afterwards admitted on trial. Two unbaptised were of the number. One of them was brought away when he was but a child; the other had reached manhood. I asked the latter, during his examination, if ever he heard any thing of Mahomet in his own country?" to which he answered "Yes, Massa." Did you ever pray to him? "Yes." I asked him why he now prayed to Jesus instead of Mahomet? Why he loved him more, and why he wished now to serve Jesus, and to come amongst God's people? He replied, "Why, Massa, because me believe that Jesus be God!"

April 2. On my way home this evening, from St. John's, a gentleman related to me the following instance of God's care for his people, and of the disposals of his sovereign will for their good, when every trace of his operations appears lost:—A female domestic slave, in a very respectable situation, some years ago was awakened under the ministry of a Methodist missionary. She fell into deep distress,—tore off her necklaces, rings, and other gaudy decorations, and with all her soul forsook her sins, calling for mercy in the name of the Lord Jesus. She sought God with all her heart; and, ever faithful to his promise, he was found of her. Her manner of life was now altered, and, to the carnal mind, gave offence: hatred, ridicule, and suffering became her portion. On one occasion she was charged with the *crime* of having a certain key in her pocket, (with which she had always been entrusted,) at the chapel, when it was wanted, and was immediately put down and flogged for it. It was the first time that the whip had been put upon her. It wounded her soul; she felt it keenly, and grieved over it: her daughter participating in her sorrow. They were now charged with the spirit of rebellion for daring to grieve, and the mother was doomed to the *field*. The gang, struck with astonishment at seeing her brought there, rested on their hoes to gaze at her. This was immediately called a signal for rebellion; and a certain person rode off, full gallop, to town, to inform the proprietor, who immediately sent out an order for the two rebels, (the poor mother and daughter,) to be sent to town in heavy chains. The order was executed, and they were sent from the island to Santa Cruz, and sold. The afflicted moth-

er had not been there long, before she was falsely charged with some other offence; but God was with her. Her language appears to have been, "Though thou slay me, yet will I trust in thee." God's grace was sufficient for her; and in due time he appeared in her behalf. The charge was proved false. Her conduct secured the love and confidence of her new mistress; and at length the Lord disposed the heart of her mistress to make her and her daughter free. She has now returned in credit to the place from which she was exiled: she is happy in the love of God, and comfortable in her circumstances. The blessing of the Lord seems to rest upon the family. Blessed are the people whose God is the Lord!

GRENADA.

Mr. Goy has commenced his labors on the windward side of this island, among the people of some estates, which have been kindly opened to him by B. Hewiston, Esq. and others. He writes, April 12, 1821:—

"Having spent nearly three years in St. George's, I felt attached to the people, and a little regret at being removed, though I hope still to exchange with one of the brethren on every sixth Sunday. The society is remarkably kind; and I believe there are many truly pious characters among them. In looking back to the period when I landed on this island, and contemplating all the circumstances through which we have passed since that time, I can evidently trace the footsteps of divine providence, and have great reason to believe, that our labor has not been in vain. Then we had but a small place in which to assemble, and that liable to be upset by every gust of wind from the mountains; now we have a large and commodious chapel,—a chapel in which generations yet unborn may celebrate the praises of the Most High. Many at that time were exceedingly prejudiced against us. Our sincerity was doubted; but now, (I had almost said, woe unto us! for all men speak well of us,) the cloud is dispersed, and almost every facility which the country can allow is afforded us. And what is the best of all, many who were in darkness and sin are now the happy partakers of the light of life. Even in the country, although our sanguine wishes have not been fully realized, yet we have cause to be thankful, and believe that good has been done. The brethren in St. George's now visit eleven estates, besides the village of Gougave, and once a quarter the isle Rhonde.

The ride across the mountains to the parish of St. Andrew, where I now am, is delightfully picturesque and romantic. The craggy rock—the frightful precipice—the cloud-capt mountain—the tall aspiring palmetto and mountain-cabbage—the almost impenetrable brush-wood—all stand as mementos of Him who gave them being, and exalt the mind to him as their great original. A road is cut through the mountain, which, in the dry season, is very good; but for half the year bad, and often impassable. At the highest elevation is a large lake, (Grand Etang,) nearly a mile across, and 3,500 feet

above the level of the sea. At a little distance is mount Quaco, said to be the highest mountain in the island. The Grand Etang is considered a great curiosity, and is often visited by strangers and the colonists in marooning parties. The air is so cold, that a person scarcely thinks himself in the West Indies. Close by the lake there is a residence, occupied by the captain of the Colony-Rangers, who are employed in taking up the run-away negroes. There is also a tavern for the accommodation of strangers. Brother Squire rode with me to this place, for the benefit of a change; and after spending a few hours, and taking dinner with captain Forsyth, who has always been friendly towards us, he returned, and I proceeded down to St. Andrew's. On this side of the mountain, some of the precipices are quite tremendous. Nearly the whole parish of St. Andrew, running along an extended plain, presents itself to the eye. In this parish there are thirty-nine estates, having upon them about 4,800 negroes. A little further on begins the parish of St. Patrick, having nearly an equal number."

MORAVIAN MISSION.

Greenland.

From the New-York Christian Herald.

LETTERS received from New Herrnhut, dated June and August, 1821, mention, that the health of the missionaries on that station continued favorable; while the prevalence of damp weather, during the months of June and July, had occasioned dangerous colds among the Greenlanders, which had interrupted the activity of the missionaries, during the seven most auspicious weeks of the summer season, and in the sequel greatly augmented their labors. The spiritual state of the Greenland congregation was more encouraging and hopeful, than before; divine worship was very numerously attended throughout the winter, the communicants walked worthily of their profession, the young people were more attentive to the things belonging to their peace, and the children were in a better state of subordination. The indifference of ten persons, who had been excluded, was a solitary cause of regret. From the date of the accounts of last year down to the above period, six persons had been received as members of the congregation; eight admitted to the Lord's table; and five heathen, who had removed to new Herrnhut two years ago, were baptized. The congregation consisted of 362 souls, of which number 168 were communicants. The winter had been uncommonly mild; the cold never exceeding 15 1-2 degrees below 0, by Reaumur's thermometer, and the Greenlanders suffered no want of provisions. On the 27th of February, they had a severe storm, resembling a tornado. One hundred years have elapsed, since the worthy Danish Missionary commenced the Greenland mission; a jubilee has been appointed by the Danish government, to be celebrated on the 16th Sunday after Trinity, whereof notice has been sent to all the settlements of the Danish and United Brethren's missions.

CHRISTIAN CHARITY.

INCOME for the last year of some of the principal English Charitable Societies.

Wesleyan Society,	- - -	\$119,482 00
Church Missionary Society,	- - -	146,557 70
British and Foreign Bible Society,	- - -	461,345 00
Prayer Book and Homily Society,	- - -	9,141 25
Missions of United Brethren,	- - -	31,968 54
Society for the Conversion of Jews,	- - -	49,867 31
Hibernian Society,	- - -	23,876 78
Sunday School Union,	- - -	7,832 09
Naval and Missionary Society,	- - -	9,067 58
London Missionary Society,	- - -	130,831 11
Religious Tract Society,	- - -	41,160 66
African Institution,	- - -	4,996 00
Society for Promoting Christian Knowledge,	- - -	
for 1821,	- - -	225,876 21
Baptist Mission in India, &c.	- - -	51,555 53
Baptist Home Mission,	- - -	4,133 33
Society for the Propagation of the Gospel,	- - -	
for 1821,	- - -	68,580 32
		\$1,386,271 41

WELSH COLLEGE.

A WELSH College for the education of those students in the Established Church, whose friends are not in affluence, is about to be erected at Lampeter, in Cardiganshire. The sum of 15,000*l.* (\$66,666.66,) 3 per cents. is already collected. The king has contributed 1,000*l.*

DOMESTIC INTELLIGENCE.

UNITED FOREIGN MISSIONARY SOCIETY.

Union Mission.

THE American Missionary Register contains intelligence from this mission up to the 26th of June. We give a letter from the Rev. W. F. Vaill, and extracts from the journal of the mission.

Letter from Mr. Vaill.

DEAR SIR—Having an opportunity to transmit our accounts made out to the first of April, and our Journal for the month of May, I have time only to state, briefly, that the health of this family is generally as good as at any time since we came into this country. We are not, sir, without encouragement. The journal announces the reception of two Osage youths. Since that time we have taken two others—all very promising boys, and nearly of the same age. They learn very rapidly, and their docility is remarkable. It is interesting to teach them. Let us rejoice together in this success.

Extracts from the journal of the Mission.

Indian Council.

May 10, 1822.—Held a talk with the Chiefs. After some general discussion of the subject respecting the design of our coming, we put the question in direct terms. Is there any thing but the war that keeps back your children? They replied to the following effect:

"We know you came a great distance to teach us; we know that good people sent you here, and expected we should give you our children before now. We have heard that other Indians send their children to the Missionaries. All this is good. But we don't know what may happen to ours. We have been deceived. The Cherokees came upon us last fall, and destroyed many lives, and carried off our women and children, because the white chief at the Poteau (meaning Major Bradford) did not send word as he engaged to do. We were not on our guard. Our people are afraid it may be so if their children come to live with you. But you must not leave us on this account. It is our prayer to the Great Spirit, that you may accomplish your object. As you have said, that you prayed God for us that we may be happy, so we have prayed that you may prosper. You must not blame us; but you must blame the people below, (meaning the Cherokees.) It is owing to them that our children are not in your school." In the course of this talk we presented the Chiefs with sashes sent out by our friend, Mr. Lattie, of New-York, and gave a piece of the same cloth to their wives. They acknowledged the favor, and said when they held a council with White Chiefs, they would wear their belts, that it might be seen that all the good white people were their friends. Having concluded this talk, we determined to labor hereafter with the chiefs and others, as individuals, and to go on with an unhesitating step in attempting to gain their children.

From recent information, which we are not yet authorized to communicate to the Chiefs, we believe the Cherokees are becoming favorably disposed, and that the grounds of the difficulty is beginning to give way. We feel, therefore, a greater boldness in assuring them, "*your little ones shall not be hurt.*"

May, 11.—Clamore says but little, and nothing encouraging, but Tally speaks more favorably. He has brought three daughters and a son, all promising children. We have urged him to leave these. His son told us he wished to stay. We immediately layed hold of this, and put in a plea, which we think cannot be resisted. His Father has gone so far as to say, "I will leave him with you before we go out on our hunt." "This," said he, "is the truth, I will not deceive you." We have some hope that he intends to leave one of his daughters.

May 13.—The subject was again introduced this morning, when Tally, after some minutes of deep thought, inquired, how long do you wish to have him tarry. We replied, till he becomes a man, and learns what we know. He then said, "take him, *he is your son.* I will not take him from you." This youth is about 15 years of age, is remarkably pleasant in his disposition, and has an active mind. Being the oldest son of the second Chief, a man who has great influence with his people, we are hoping that others will soon follow the noble example. This child we have named *Philip Milledoler*. His original name is Woh-sis-ter, which reminded us of the Rev. Dr. Worcester, that ardent and venerable friend of the Heathen, who now rests from his labors. O God of our salvation,

be pleased to bless the young Chief, and in due time make him a leader of righteousness and true piety to his people. The Chiefs and the greater part of the Indians left us for their village. The travellers who are in pursuit of their horses proceeded onward in company with the Interpreter and Brother Requa, the elder. They intend to visit Shungeh Moineh's village, some 50 or 60 miles up the Verdigris, beyond Clamores. The wounded man, mentioned in our journal of last month, and the girl with the distressing scrofulous humor are now with us, and expect to tarry until cured. Some of their family connexions remain with them.

May 14.—Our young Philip is contented. He manifests an independent mind, but we dare not feel too sanguine. We remember the mild caution, *Rejoice with trembling.*

Suspension of Hostilities.

Mr. Philbrook very unexpectedly arrived this evening. But though *his return* was not expected, yet we had been looking for favorable news from the Cherokees. Having enjoyed a spirit of Special Prayer in regard to the negotiation, we have been waiting to hear what God will say, for it is written—"He will speak peace to his people."

Mr. Philbrook informs us that the Cherokees have promised to suspend hostilities till they can meet the Osage Chiefs at the garrison, to hold a council of peace. He has brought on the preliminaries, signed by all the Chiefs of the Cherokees, and will proceed tomorrow to the Osage Village, where he will be received with joy. Surely our Heavenly King is working for us. He hath turned the hearts of both nations to seek reconciliation. In truth may we adopt the Prophet's words, "He hath not said to the seed of Jacob, seek ye my face in vain." Light is beginning to dawn on this nation. O may it increase unto the perfect day.

Conduct of the Chief Warrior.

May 23. This morning Mad Buffalo, the Chief Warrior, took off a blanket. The Indians who tarry with us saw him take it, but did not inform us of the fact until he was gone. We have missed from time to time several small things, supposed to be taken by the women and children, but did not think a person of his rank would do so mean a thing. This person has expressed more indifference towards us than almost any of the head men, though he has been here several times of late, and appeared friendly. He is a great lover of whiskey. But though many of these people love *fire-water*, as they call whiskey, yet stealing is a more prevalent vice among them.

May 27.—Tally's wife came to-day to see her son, before they go out on their hunt. At first we felt a little suspicious that she might have come to take him away. Instead of this, however, she exhorted him to be contented. Never was more affection towards this family expressed, than she manifested. We have great reason to respect this woman. She has great influence over her children, as appeared evident from her con-

duet towards them when she came with her husband two weeks since. How many professedly Christian mothers fall behind her in maternal ascendancy.

Visit from Tally.

May 30.—We had an interesting interview with Tally this morning. Yesterday he seemed to hesitate a little about continuing his son with us. He said the people laughed at him, and called him a man of no sense, for giving his son to the Missionaries to become a white man. We told him that if the Indians laughed a little now, he should not mind it. They would soon see that he was a man of great sense. If he changed his mind, and took away his son, they would laugh at him so much the more. His son, for a few minutes, seemed to hesitate, and said it would be better to go out and eat buffalo; but Tally's wife remained firm. After a few minutes he replied, "What you have said is good. My son shall stay; and this other boy, a relation of mine, (for he had brought over another boy, with a view to leave him, if Woh-sis-ter tarried,) shall be your son. Take good care of them. Do not let them talk Osage, but teach them English. Don't make them half Osage, but make them white men wholly. Give them a full dress; take off their humpass (mockasins) and put on stockings and shoes. I want to see them dressed before I leave you, so that I may not weep when I am on my hunt." We immediately complied with his wishes, and presented the boys in full dress. He was pleased and satisfied, and left us with a cheerful heart. This triumph we would ascribe to Him who gives or withholds his favor as he pleases.

MASSACHUSETTS SOCIETY TO AID IN THE SUPPRESSION OF THE SLAVE TRADE.

A SOCIETY with this name has recently been formed in the city of Boston. The objects of the society are, (as expressed in the first article of its Constitution,) "either to assist the American Colonization Society, or to contribute towards suppressing the slave trade by other means, as the managers shall judge best." The Hon. DANIEL WEBSTER is *President* of the Society; the Rev. S. F. JARVIS, D. D. *Corresponding Secretary*; and SAMUEL H. WALLEY, Esq. *Treasurer*.

In compliance with a request of the Managers of this Society, a public meeting was held at the Marlboro' Hotel, in Boston, on the evening of the 15th ult. the Hon. DANIEL WEBSTER in the chair.—On this occasion several addresses were made, brief notices of some of which, we propose to give to our readers. We extract from the Boston Recorder.

Mr. WEBSTER stated, that they were assembled to consider the views and designs of the Society to aid in the suppression of the Slave Trade, and to determine how far the objects of this Institution deserve encouragement. He perceived that several gentlemen, members of the Society, were present, who

were expected to give to the meeting all the requisite information, and he would leave it to their further explanations.

Dr. HALE said, that the Society to aid in the suppression of the slave trade, was formed in consequence of an application from the American Colonization Society. It was known to most present, that a meeting was called on the evening of Commencement day, for the purpose of consulting about the expediency of affording aid to that Society; that a committee was then appointed to consider the subject, who, at a subsequent meeting, made their report. This committee recommended the formation of the Society to aid in the suppression of the slave trade. As he had the honor to act on this committee, he would state, concisely, the objects which they wished to promote, in giving rise to such an institution. One object was to afford a facility for aiding the Colonization Society, to those who might be disposed to do it. Another object was to aid in the suppression of the slave trade. So far as this object would be promoted by the American Colonization Society, so far would our own Society be disposed to aid its funds.

Mr. SUMNER submitted a few remarks on the inevitable consequence of continuing slavery in our land—on the condition and prospects of the country.—Something must be done to prevent the threatened evils. The slave population in some of the states must become the majority, must possess the greatest physical power, if their increase is left without restraint. Look forward for a few years. How great are the dangers, how terrible must be the calamities, unless something is done to abolish this loathsome state of bondage. The slaves feel their degradation—a spirit of liberty is abroad in the earth—these people are becoming dissatisfied and disgusted. True, their efforts to accomplish their emancipation have been defeated; but they will repeat their attempts. Their condition is desperate; slavery or death must be chosen; an election not easily to be made. Now what can be done to prevent the ruin of the slave holding states, but to reduce the number of the slaves, and to prevent their further introduction? What better can be adopted than that proposed by the Colonization Society? Is it not our duty to aid this institution? Its object is to promote the cause of humanity. Besides, the direct effect of the operations of this Society, is to suppress the slave trade. Would we abolish this traffic, the scene of our operations must be laid in Africa. We must look to those who sell, as well as to those who buy. The African coast must be explored; and the dealers in human flesh must be hunted from their strong holds. A colony on the African coast might give important information to those nations who have evinced a disposition to suppress the slave trade.

Mr. GURLEY remarked, that one of the great designs of the Colonization Society was to exert an influence on public opinion. In the execution of their plans they hoped for the aid of the humane and benevolent, throughout the country. They were desirous of accomplishing that change in southern sentiment which should result in frequent emancipation.

They will feel encouraged when they learn the proceedings of this evening. He considered the meeting as an auspicious omen of success in the African cause. It will excite the kindest feelings in the minds of the best people of the south, towards this part of the country. He was assured that men of the first respectability in one of the southern states had resolved on the adoption of plans to accomplish a gradual change in the condition of the Slave population. This change must, he believed, be effected by the influence of public opinion. Fix the eye of the nation on the great moral evils of the Slave Trade, and slavery, and you take the best method for accomplishing their extermination.

Mr. WILLIAM STURGIS expressed doubts as to the necessity of this Society, and the ultimate success of the American Colonization Society.

Mr. WEBSTER rose to say a few words. He was obliged to Mr. Sturgis for the statement of his doubts, and almost disposed to agree with him in those doubts; yet he would rather consider the existence of obstacles a demand for effort, than a reason for despair. This is an age distinguished from preceding ones, by the fact, that moral sentiment governs the world. Public opinion in this country, and in the west of Europe, does every thing. In the maintenance of religion, literature, charity, &c. &c. public spirit precedes laws; and the origin of every good design is to be found in the formation of opinion. There is nothing so high in difficulty, that it may not be surmounted by united exertion; nothing so icy in avarice, that it will not melt before the ardor of persevering Christian benevolence. There are doubts and there are difficulties; but will you compare these doubts and difficulties with those which existed when WILBERFORCE, thirty years ago, brought forward his motion for the abolition of the Slave Trade, and could not even obtain for it a hearing in the most enlightened legislature of Europe. This trade has recently, in a Congress of every nation in Europe, been declared *piratical and felonious*. By concentrating the power of opinion on this subject something may be done. Nothing which is unchristian and inhuman, can long stand before the frown of public rebuke. He felt the delicacy of his situation. Although the people of the South feel and lament their condition, a condition which deprives them of almost all the enjoyments of life, there still exists among them a jealousy lest they should be suspected of apprehension by others.—But why need we fear exciting feelings of hostility? We propose to follow their lead. They think there is a possible remedy—we would show a willingness to assist in its application. The dangers which threaten the public do indeed call aloud for a remedy. He felt no disposition, however, to discuss the subject of slavery. As to the suppression of the Slave Trade, he feared our hands were not quite so pure from the guilty stains of this traffic, as the gentlemen who preceded him had imagined. He feared that a considerable number of persons were engaged in this trade; *he knew of some*. True they are culprits, which the law cannot reach—because the evidence is abroad—the capital

is abroad—exertion and expense are necessary to bring them to justice. Why no convictions? The public officer cannot incur unlimited expense; government does not afford the means. He did not wish to represent the Slave Trade as very extensively carried on from New England at the present time—there were some cases of guilt—there ought to be none. But the moral means which this Society might use were the most important.

REVIVALS OF RELIGION.

THE progress of religion in Christian countries, is as really important, as its progress in heathen lands. Were we to take a prospective view of the probable extension and success of future missionary exertions among Pagans and Mussulmans; we must, in order to form a judgment on good grounds, bring before our minds the probable increase of vital piety in nations nominally Christian. If the churches at home languish, efforts abroad must decline. If the churches at home flourish, there will be, as a thing of course, an increase of efforts abroad.

On the other hand, we may say, also, that missionary attempts and successes abroad, must ever have an important bearing on the state of religion at home. The question as to the continuance and increase of exertions for the salvation of the heathen, is most intimately connected with that, which respects the internal prosperity of our own churches; and no satisfactory conclusions can be formed in regard to the religious character of our country, one hundred years hence; unless we take into consideration the probable state of the missionary cause at that time.

What we mean to say, is briefly this,—that the foreign and domestic interests of the church are closely connected; mutually dependent. If either flourishes, both must flourish; if either declines, both must decline. Foreign and domestic missions are nominally distinct; but, in reality, they are only different departments of the same administration. Both are prosecuted in obedience to the same command; both belong to the same cause; both tend to the same great result.

Observation fully confirms the truth of the foregoing speculations. In all ages, the church has prospered most, when she has been most forward to enlarge her boundaries. There is no disputing this fact, in respect to past and present time; and there is no reason to expect that this connexion will ever be destroyed.

How animating, then, is a consideration of the revivals of religion, which have, within a few years past, blessed many portions of our country! How pleasing the reflection, that while the gracious operations of the divine Spirit have been enlarging and beautifying hundreds of churches; it has been not merely for their sakes; but also with merciful designs toward immortal beings sitting beneath the deep glooms of heathenism!

At present, however, so far as the northern states are concerned, we rejoice rather on account of revivals of religion which are past, than on account of those which now exist.

Though in many places, where have been revivals within two years, more than common seriousness prevails, we are aware of but few instances, where revivals have recently commenced.

Connecticut.

With respect to the state of religion in Connecticut, the past year, we give the following extract from the annual Report of the General Association, made at its last session.

"The revivals of religion, which were in a happy progress at the time of the last session of this body, continued for months; in some instances, into the year which now closes. The city of New Haven is the only place, in which, after a decline of the work of grace, there has been any considerable revival of it. But in many places, the rich fruits of it have been realized in large accessions to the churches. These clusters of the vines, together with the gleanings from the State at large, presented to us in the returns of the several district associations, enable us to state, that something more than three thousand persons of our denomination have, during the year past, made a public profession of religion."

After stating, that apostacies of recent professors have been very rare, the Report proceeds:—

"Upon the first parish in Litchfield, there is at present, and there has been for several months past, a copious effusion of the Holy Spirit. Suffield, Wilton, Pomfret, West and South Woodstock, Killingly, and Exeter have been blessed with a revival of religion. Norwalk and New Canaan are also refreshed, and two or three other places in their vicinity, and a few elsewhere, share, in a less degree, the precious blessing."

Vermont.

"The following additions to the church," says the New York Christian Herald, "are reported by the General Convention.—Benson, 150; Fairhaven, 40; Westhaven and Whitehall, 30; Westfairlee, 30; Thetford, 150; Newbury, 40; 20 or 30 more being hopeful subjects of renewing grace: Bradford 60; Norwich, two churches, 118, and 50 who have not united with the church; Weathersfield, 100; Springfield, about 130; Sudbury, 30; Wallingford, 26; Tinnmouth, 25; Brandon, 50 or 60; Clarendon, 30; Randolph, 250, Royalton, 39. In 12 towns in Addison Association, between 8 and 900 have publicly professed Christ, during the past year; and in the North Western Association, between 7 and 800; and in many other towns in that state, the refreshing showers of divine grace have been poured out, and the churches revived."—A revival is said to have lately commenced in Bernard.

Middle States.

There is said to be an extensive revival of religion in Bucks County, Penn. As many as 400 persons have lately become hopefully pious. At Basking Ridge, N. J. many have been awakened to serious inquiry. In West Nottingham, Del. 40 were added to the church in the month of September.

MISSIONARY MEETING AT NORTH-BRIDGEWATER.

For several years past two associations have existed in North-Bridgewater, which were formed to promote the missionary cause, by rendering it easy for the inhabitants to remit their respective contributions, at the return of every year. The females first formed an association, to which they gave the name of the Newell Society. Their first payment was made to the A. B. C. F. M., in October, 1815; and a payment has been made, in every succeeding fall;—the eight payments amounting to \$433 36.

The example was followed by the other sex, who formed the Evangelical Society, and made their first payment in December 1816. Three payments have been subsequently made; a part of the resources of the Society having been applied to other objects;—and the four payments amounting to \$294 68. A fifth payment is expected soon; as both Societies have become auxiliary to the Board.

At the annual meeting of these Societies, it has been customary to read the annual reports, and to communicate missionary intelligence. At the recent anniversary, Oct. 23d, the Corresponding Secretary of the Board, and the Rev. Mr. Dwight, of Boston, attended by invitation. After a prayer by Mr. Dwight, the minutes and reports of both Societies were read by the Rev. Mr. Huntington, the minister of the place. The Corresponding Secretary then gave a general view of the several missions under the direction of the Board, and offered some thoughts on the nature of the missionary cause, and the glorious change which the Gospel produces in the character and prospects of man. Mr. Dwight addressed the assembly, illustrating the duty of beneficence, with regard to the spiritual interests of man, and showing the ability of the Christian world to send the Gospel into every heathen country. The meeting occupied nearly three hours, and, it is believed, was the means of animating the missionary zeal of those who were present.

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1822.

BOMBAY MISSION.

SALARIES and other general expenses of the mission,	\$ 5,650 00
Part of the expenses of the Rev. Mr. Bardwell, in returning from Bombay to Boston,	579 11
Insurance on Sp.dolls.	122 12
Premium on Sp. dolls. including packing,	53 22-175 54
Paper, &c.	3 25
Books for the mission library,	108 25
Tomb-stone for the grave of Mrs. Newell,	65 00-6,380 95
Carried forward,	\$6,380 95

Brought forward \$6,380 95

CEYLON MISSION.

Salaries and other general expenses of the mission,	\$ 9,613 32
Insurance on Spanish dollars,	109 88
Premium on Sp. dollars, includ. pack.	72 53-182 41
Paper, &c.	3 25
Medicines and surgical instruments	84 98-9,883 96

MISSION AT THE SANDWICH ISLANDS.

Drafts of the missionaries paid by the Treasurer in Boston,	548 00
Purchases of furniture, stores, &c.	370 71
Part of the outfit of Messrs. Richards and Bishop,	120 00
Expenditures on account of a Sand. Isl. youth receiving instruction in this country,	23 23
Books,	9 06-1,071 00

PALESTINE MISSION.

Drafts of the missionaries paid by the Treasurer in Boston,	\$1,000 00
Premium on Spanish dollars,	26,25
Outfit in part, of the Rev. Danl. Temple,	327 00
Outfit in part of the Rev. I. Bird,	100 00-427 09
Salary of Mr. T. in adv.	305 00
Passage of Mr. and Mrs. Temple to Malta,	300 00
Books, thermometer, writing paper, and Osterwald's Bible, presented to friends in Smyrna,	31 95-2,090 20

MISSION AMONG THE CHEROKEES.

Drafts of the missionaries paid in Boston,	\$ 4,381 40
Remitted from the Treasury to Brainerd in money and drafts,	1,715 40
Donations received in money at Brainerd, and the local schools,	533 16
Paid into the mission Treasury at Brainerd by the Cor. Sec., Mr. Goodell, and others,	956 45
Outfits of assistant missionaries,	393 80
Travelling expenses of missionaries on their way to Brainerd,	277 18
Paid for effects of Rev. Dr. Worcester, left at Brainerd,	88 15
Freight and cartage of articles designed for Brainerd,	99 96
Cost of kitchen furniture, clothing, and various articles purchased in Boston,	436 76
Medicines,	52 63

Carried forward, \$ 8,934 89 \$19,426 11

Brought forward, \$8,934 89 \$19,426 11
Books and papers sent to Brainerd, 32 44-8,967 33

MISSION AMONG THE CHOCTAWS.

Drafts of the missionaries paid in Boston,	\$ 4,212 87
Remit. from the Treasury to the agent of the Board at Natchez, (of which 1,200 remains unexpended)	2,300 00
Donations received in money by the missionaries, and by the Board of Agency at Marietta,	1,501 86
Left at Mayhew by Mr. Goodell, and remitted thither in different ways,	455 22
Drafts on the Board of Agency at Marietta, paid in Boston,	202 85
Paid for McKee and Israel Folsom, to be refunded at Mayhew,	84 00
Advanced as outfit and travelling expenses of assistant missionaries, &c.	350 00
Purchases in Boston of various supplies, viz. For Mayhew,	1,636 45
For Elliot,	787 19
Do. by the Board of Agency at Marietta,	346 00-2,769 64
Freight on articles shipped to New Orleans, cartage, &c.	64 42-11,940 86

MISSION AMONG THE CHEROKEES ON THE ARKANSAW.

Drafts of the missionaries paid in Boston,	360 00
Drafts of the agent of the Board at New-Orleans paid in Boston,	3,052 18
Remitted to the agent of the Board at Natchez, and there paid on the drafts of the missionaries,	1,500 00
Paid for a draft sent to Dwight,	172 39
Donations received by the missionaries, and placed in the mission treasury at Dwight,	310 79
Purchases in Boston of various supplies, including 74 33 for freight,	1,571 90
Expenditures by the Board of Agency at Marietta,	109 00-7,016 26

INDIAN MISSIONS GENERALLY.

Drafts of the Board of Agency at Marietta paid in Boston, for purchases made for the Choctaw and Arkansaw missions, but of which the accounts at hand do not enable us to make an exact division,	1,442 65
Freight, packing, boxes, &c. &c.	186 66

Carried forward, \$1,229 31 \$47,350 56

Brought forward, \$1,229 31 \$47,350 56
 Books for Indian schools, 100 10
 Three boxes of medicines,
 sent to different stations, 75 00—1,404 41

THE FOREIGN MISSION SCHOOL.

Remitted from the Treasury, and
 left by Mr. Goodell, 2,350 00
 Donations received at Corn-
 wall, 239 00
 Travelling expenses of two
 youths on their way to
 Cornwall, 49 09—2,638 09

GENERAL EXPENSES.

Travelling expenses of the mem-
 bers of the Board, in attending
 the annual meeting, at Spring-
 field, Sept. 1821, \$128 75
 Contingent expenses of the
 meeting, 5 10
 Travelling expenses of the
 Prudential Committee, 10 00
 Travelling expenses of the
 Cor Sec. in short jour-
 nies, on the business of
 the Board, 6 15—148 00

AGENCIES. Expenses of the voyage
 and journey of the late Corres-
 ponding Secretary, undertaken
 for the double purpose of seeking
 the restoration of his health, and
 visiting the missionary stations
 among the Choctaws and Chero-
 kees; viz outfit and passage to
 New-Orleans, 109 48
 Expenses at New-Orleans, 77 44
 Passage and expenses to
 Natchez, 50 00
 Jersey waggon for his jour-
 ney, 105 00
 Coachee, over the value of
 the waggon given in ex-
 change, 200 00
 Pair of horses, 150 00
 Travelling expenses, med-
 icines, &c. from Natchez
 to Brainerd, 170 87—862 79

Services of Mr. Goodell as an agent,
 in travelling nearly 8,000 miles,
 preaching, and receiving dona-
 tions, between Jan. 1821, and
 Aug. 1822, 72 weeks,
 at \$8, 576 00
 Travelling expenses of Mr.
 Goodell, during the same
 period, including the cost
 of a horse, use of vehicle,
 &c. 266 88—842 88
 Services of Mr. Temple as an
 agent 29 weeks, 252 00

Carried forward, \$232 00 \$53,246 73

* The occasion of this charge is as follows: A gen-
 erous friend of the cause, knowing that Dr. Worces-
 ter's ill health would not permit his travelling in a
 waggon, presented him with a coachee, taking the wag-
 gon in exchange. The coachee was thought to be
 worth \$200 more than the waggon; and this sum was
 reported as a donation, and credited to the Board
 accordingly. Of course, the same sum must be charged
 as an expenditure. The coachee and horses were left
 at Brainerd, and have been disposed of for the benefit
 of the Board.

Brought forward, \$232 70 \$53,246 73
 Travelling expenses of Mr.

Temple, 13 67—245 67
 Services of Mr. Bird as an agent
 31 weeks, 248 00

Travelling expenses of Mr.
 Bird, 21 41—269 41

Travelling expenses of Mr. Bishop
 as agent, including the cost of
 horse, sulky and harness, which
 are now the property of the
 Board, 149 11

Services and expenses of other
 agents, employed for a short time, 31 32

Advanced to an agent to be hereaf-
 ter refunded, 76 93

Expenses of the voyage and jour-
 ney of the present Correspon-
 ding Secretary, undertaken for the
 benefit of his health and to visit
 the missionary stations in the
 Cherokee country; viz.

Passage to Savannah and expenses
 there, including saddle, loss on
 sulkey, postage, &c. &c. 81 83

Cost of a horse, left in the
 Cherokee nation, for the
 use of the mission, 100 00

Travelling expenses from
 Savannah to Boston,
 through the Cherokee na-
 tion, from April 10th to
 July 17th, 1470 miles, of
 which above 500 were in
 stages and steamboats, 104 98—286 81

CORRESPONDING SECRETARY'S DE- PARTMENT.

Charges for postage, stationary,
 printed forms, and other contin-
 gences, incurred by the Rev. Dr.
 Worcester, and not brought into
 any previous account,† 70 06

Clerk-hire in the office, dur-
 ing the year ending Aug.
 31, 1822, 390 47—460 53

TREASURER'S DEPARTMENT.

Salary of the Treasurer for the year
 preceding Sept. 1821, 600 00

Reimbursement of cash
 paid by the Treasurer for
 clerk-hire, and other of-
 fice expenses, during the
 same year, 600 00—1,200 00

Salary of the Treasurer for five
 months from Sept. 1821 to Feb.

1822. at the rate of
 \$600 a year, 250 00

Clerk-hire paid during the
 year preceding Aug. 31,
 1822,† 375 26—625 26

Carried forward, \$56,591 77

† Though these expenses and others which relate to
 the services of Dr. Worcester, were incurred during
 the preceding year, yet the accounts could not be set-
 tled till the reception of his private papers from Brainerd,
 in April, 1822.

† It has been the practice not to pay the salary of
 the Treasurer, nor to reimburse his expenses for clerk-
 hire, &c. till after the close of the year, during which
 these expenses were incurred. Last year the practice

Brought forward, \$56,591 77

PRINTING, viz.

Twelfth Annual Report, 2,000 copies.	\$693 88
Dr. Morse's Sermon at the annual meeting,	53 37
Mr. Temple's Farewell Ser- mon, with the Instruc- tions of the Committee,	102 37
Mr. Storrs's Sermon, with the Charge, and Right Hand of Fellowship, at the ordination of Messrs. Temple and Bird,	107 62
Dr. Woods's Sermon on the death of Dr. Worcester,	69 75
Missionary tracts,	85 34
Blank receipts, exercises for ordination, and labels for books,	24 25
Copies of the Missionary Herald, vol. 17, for 1821, distributed to donors, cor- respondents abroad, agents at home, auxiliary socie- ties, &c. reckoned at cost,	1,250 00
Copies of the preceding volume sent abroad, &c. in addition to those pre- viously charged,	46 80—2,433 38

MISCELLANEOUS CHARGES, viz.

Expenses of Mr. Bird, while at- tending medical lectures at New- Haven,	55 77
Of a student in the Theo- logical Institution at An- dover, while studying Spanish, with a view to an exploring tour in South-America,	21 00—76 77
Postage,	385 86
Rent of the Missionary Rooms and Depository,	145 00
Furniture for the Rooms,	69 18
Fitting up the Rooms, in- cluding sign-painting, glaz- ing, &c.	23 57
Fuel and oil,	54 28
Blank-books and stationary,	55 94
Wrapping paper, twine, nails, boxes, cooperage, cartage, portage, boat- hire, freight, &c.	24 69—758 52
Discount on current money, chiefly at 1 per cent,	168 38
Do. on south-western bank- notes, received by Mr. Goodell, and sold by him,	107 22
Do. on depreciated bank- notes, and deficient coin,	2 75—278 35

Carried forward, \$60,138 79

was varied in part, as will be seen above. There still remain, however, to be charged in the next annual account, the salary of the Treasurer for 7 months before September, 1822, and a part of the charges for clerk-hire included during the last year. In future, the payments for salary will be made quarterly.

Brought forward, \$60,138 79

Counterfeit bank-notes, re- ceived among donations, in the course of the year,	73 50
Worthless bank-notes,	5 00—78 50
Books, and periodical papers, and binding of books, designed for various stations and for the Library of the Board,	106 60
Total expenditures of the Board during the year,	\$ 60,323 89
Correction of an error, occasioned by the same sum, in a preceding year, having been communicated by different persons as different donations, and thus twice credited to the Board,	150 00
Carried to the credit of the Board in new account, Sept. 1, 1822, of which the whole belongs to the permanent fund,	35,012 50
	\$95,486 39

RECEIPTS OF THE BOARD DURING THE YEAR
PRECEDING AUG. 31, 1822.

Received in donations, viz.

Sept. 1, 1821, to 17, as acknowledged in the Missionary Herald, Vol. 17, p. 376,	\$2,411 66
Sept. 18, to Oct. 17, Do. " p. 357,	4,935 04
Oct. 18, to Nov. 17, Do. " p. 389,	4,754 25
Nov. 18, to Dec. 17, Do. 18 p. 19,	3,706 15
Dec. 18, 1821, to Jan. 17, 1822, p. 50,	4,856 69
Jan. 18, to Feb. 18, Do. " p. 83,	4,709 58
Feb. 19, to Mar. 17, Do. " p. 113,	4,294 40
Mar. 18, to Apl. 17, Do. " p. 153,	5,047 64
Apl. 18, to May 14, Do. " p. 185,	3,322 52
May 15, to June 17, Do. " p. 225,	8,007 75
June 18, to July 17, Do. " p. 257,	5,617 10
July 18, to Aug. 12, Do. " p. 294,	5,269 59
Aug. 13, to Aug. 31, Do. " "	2,535 38
	59,467 73

Deduct for donations twice cred-
ited, within the year;—a mistake
made by the persons who com-
municated the sums, 29 25 |

\$59,438 48

Gain on drafts remitted to the In- dian Missions,	69 21
Recovered on uncurrent money before charged as loss,	4 00
Premium on money ex- changed,	27 15—31 15
Money refunded, by a missionary,	27 25
Allowance from Government for Indian youths at Cornwall,	400 00
Avails of books, sermons, pamph- lets, a watch, &c. sold,	136 60
Interest of money, and dividends on stock,	1,135 09

Total receipts, \$61,237 87
Balance brought to the credit of
the Board in new account, Sept.
1, 1821, -34,248 52 |

\$95,486 39